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Written by Mr. Fisk — —
PALESTINE MISSION.

**JOURNAL OF MESSRS. PARSONS AND FISK AT
SCIO.**

(Continued from our last number, p. 80.)

Sept. 2, 1820. Toward evening four boys came to read the Scriptures with us. Read John 7, and 8th, and questioned them on the subject of almost every verse.

Sabbath, 3d. Mr. Z. came to our room, and said he was going with his wife to visit the nunnery of St. Mary, and wished for some tracts to distribute. Gave him twenty five.

4. At evening received a parcel from America, containing letters from Dr. Worcester, Mr. Evarts, and others. A box, containing other letters and books, remains at Smyrna. The letters are very refreshing, and call for lively gratitude.

7. Between four and five o'clock the sun was eclipsed. More than half the disc was concealed. The eclipse first appeared on the north part, passed the west, and went off on the south.

8. A shower: the second we have had for nearly three months.

11. A Greek priest called and purchased a Testament. He examined it a little and said, "this is excellent." After reading a chapter or two together he departed.

Visit to Nunneries, &c.

12. Set out early in the morning to visit some monasteries in the south part of the island. Stopped first at the nunnery of St. Mary. Were conducted to the chamber of the Abbess. She received us very pleasantly, and expressed much gratitude for the tracts we sent by Mr. Z. She told us, that the whole number of nuns in the institution is about 200, nearly all of whom are able to read; and that about 60 children are under their care receiving an education. Gave the abbess two Testaments, and 110 tracts for the use of the nuns and children. She said,

that during Lent, they should meet in the church, and read the Testament constantly.

We next visited the nunnery of Chalantra. It contains 60 nuns, all able to read. Gave them a Testament and 60 tracts. In both nunneries the women are dressed in black, with a vail of the same color around the head, and hanging down on the shoulders.

Our third visit was at the monastery of St. Mary. Here we found but 11 monks. The reason assigned by our attendants, why so few join them, is the peculiar strictness of their habits, their rigid abstinence, and severe self-mortification. They are of the order of St. Antonio, live principally on bread and water, and are allowed to eat only once a day. Their countenances, emaciated, dirty, and stupid, indicated very plainly the effects of their system. The President was abroad. We left a Testament for him, and fifteen tracts for the monks. The man, to whom we committed the Testament, said repeatedly, "We have great need of this; we have great need of this." There is reason to believe, that the Testaments, which have been given to these monks, are the first they ever saw in their own proper language.

We have had opportunity this day to sow a little precious seed. May God grant his blessing.

13. Went into the city to hear Professor Bambas deliver a public address to the school. A student from Corfu took 100 tracts to send thither. Sent a parcel to Smyrna, to be forwarded to America, containing our journal for August, and letters to the Corresponding Secretary and several others.

16. Three boys came to read the Scriptures.

Sabbath, 17. Enjoyed the forenoon in uninterrupted quietness. After dinner, five boys came and read five chapters in John. The priest of St. Mary's church called. We read a little while in the Bible, and afterwards in

the constitution of the Corfu Bible Society. At first he could not conceive what was meant by a Bible Society. When we explained the matter, he thought it must be an excellent institution.

19. Two of the boys who visit us on the Sabbath, came to-day, and read a chapter. We asked them many questions, and gave them advice. Their visits have been pleasant to us, and we hope profitable to them.

Visit to several common Schools.

In the afternoon went to visit the schools in and near a village, in the vicinity of which we live. The *first* school, which we found, consists of ten boys and girls under the care of a female teacher. When it was proposed to give them tracts, the teacher expressed much gratitude, and the children kissed the hand, from which they received the gift. The *second* school consists of about 30. The master was absent having intrusted the care of the school to one of the largest scholars. The *third* school consists of twenty five. The children were reading, or playing, as they liked best. The master was very industriously engaged in making shoes. The appearance of the room indicates, that this employment occupies most of his time. The *fourth* school consists of about thirty. When tracts were offered, the master inquired the price. When he was answered, "Nothing," he began to express his thanks, and to wish for blessings on the donors. The *fifth* school contains 12 children. The master was engaged in reeling cotton yarn, while the scholars employed their time, each as he pleased. The master received the tracts with many wishes of eternal blessings on the givers. The *sixth* school contains 10 children, and is taught by a woman. In several of these schools some of the children are quite small, and unable to read. To such no tracts were given. In the course of two hours, however, more than 100 were distributed among these precious immortals. There is another school in the neighborhood, taught by the priest of St. Mary's, and consisting of 20 scholars. To them we gave tracts some time ago. The number of pupils in all these several schools, is about 160, of whom the far greater part are boys. They learn nothing at school except to read the books, which are

used in the churches,—all in ancient Greek, and of course unintelligible to these children. They merely learn to pronounce the words without any idea of their signification. Before we gave them tracts, there is reason to believe, that none of them had any book whatever, which they could understand.

20. A great festival among the Greeks, in honor of the Virgin Mary. The streets, as is usual on such occasions, were full of people.

Some boys, who happened not to be in the school yesterday, came this morning for tracts. Others saw them and came also. There has been an uninterrupted succession of applicants through the day. We have given more than 90 to nearly the same number of men, women, and children. Many applied who could not read, and whom we therefore refused. We usually required the applicants to read a little, questioned them, and exhorted them to preserve their tracts carefully, and read them attentively. The events of the day have been encouraging. To God be the glory. May his blessing rest on our feeble labors.

21. After residing in the country nearly three months, we returned to the city. On our way observed a school; stopped; went to the chamber in which it is taught; and, after some conversation with the master, gave him 30 tracts for his pupils. There were 25 present, seven or eight of whom were females. Four or five were absent. The tracts were immediately distributed, one to each scholar.

Young Minister's Companion.

At eleven o'clock went to the college. Professor Bambas was delivering a lecture on grammar to about 60 scholars. When this was finished, more than 30 still remained, and he took the "Young Minister's Companion," which we had given him, and began to read from it word by word in Greek, while his pupils wrote as he read. Scarcely any event has given us more joy since we left America. Here were thirty young men, members of one of the first literary institutions in the Turkish dominions, who are soon to be scattered over a considerable part of the Empire, engaged in writing off, in their own language, the most salutary moral and religious instructions. Certainly the hand of God is in this thing.

Interviews with the Russian Consul.

Saturday, 23. Called on the Russian consul, and conversed sometime about the distribution of Bibles and tracts. He says, that about 100 vessels leave this port every year under the Russian flag.—Some on board almost every ship can read. To these he would gladly give Bibles and tracts. At his house, we saw two Russian monks, who belong to a company of 70, now on a pilgrimage to Jerusalem. In the evening sent the consul 100 tracts, requesting that some of them might be given to the Russian monks.

26. The Russian consul called at our room, and spent two hours with us. He asked many questions about the geography, history, politics, literature and religion of America; and, in return, gave us information about the Turks, Greeks, &c.

28. Called on the Greek Bishop. Gave him 100 tracts, and some copies of the Scriptures in different languages.

Received the box sent from Boston in the *Aurora*. The letters give us gratifying intelligence of the health of our relatives, of revivals in our native land, and of the success of our missionary brethren.

State of a large Monastery.

30. Visited the monastery of St. Monee. It is several miles S. W. from the city. We carried a letter of introduction from the Bishop to the President of the monastery, which procured us a very pleasant reception. The monastery is said to have been founded 800 years ago. It contains, according to the account given us by the President, 380 monks, 40 of them priests; and only 100 of the whole are able to read. We inquired for the Scriptures, and they showed us a folio Testament in ancient Greek, printed at Frankfort, above 200 years ago. Of this they have two copies. They said the Old Testament was locked up in the room of a priest, who was not at home. Two copies of the New Testament, and one or two of the Old, all in ancient Greek, of which none of the monks understood very much, and most of them nothing, are the only copies of the Word of God which these men possess. We gave the President two Romæic Testaments, and 110 tracts for the use of the monks. The church of

the monastery has a large clock, and 5 bells.

At some distance from this place we visited the church of the "Holy Fathers." It is a cave in a solid rock, on the side of a mountain, and completely under ground. One solitary monk lives in an adjoining apartment. We gave him a tract, and he gave us some raisins and walnuts.

In the evening, we learned by a letter from Mr. Vanlennep, that Capt. Edes has returned to Smyrna, and brings letters and some other articles for us, which he retains under the expectation of seeing us soon in Smyrna.

Oct. 2. Monthly concert. Devoted the afternoon as a season of special thanksgiving on account of the gratifying intelligence we have lately received from America.

A student called on us, who is from Ipsera, a small island west of Scio. He is about going home, and wishes some tracts to carry. He says there are in Ipsera three monasteries, one good school, and some other small ones, and he thinks nearly 3,000 people. We gave him 50 tracts, and requested him to distribute them in the monasteries and schools, among the priests and others, who know how to read. He thanked us for them, and promised to do so.

9. Received a letter from the Secretaries of the Malta Bible Society, accompanied by a copy of one from the Rev. Mr. Connor, dated Jerusalem, April 10, 1820.

Toward evening visited the place where tradition says, that Homer taught his pupils, and wrote the *Odyssey*.

12. Yesterday Mr. Pasqua, the Dutch consul, sent to us for a Greek Testament. To-day we sent him one, and an English Bible, with several pamphlets and tracts. He speaks and reads English.

In the evening called on Mr. Fuller, an English traveller lately arrived in Scio, who has been two or three years in Egypt and Syria. He has the Turkish dress, loose robes, long beard, and large turban. From him we were happy to learn, that the Rev. Mr. Connor accompanied him from Aleppo to Smyrna, and passed on, a short time since, to Constantinople. Mr. F. says, the climate in Syria is delightful. On the high mountains the summers are sufficiently moderate. He pronounced it as safe travelling in Syria as in Eu-

rope; still, he found it necessary to carry sword and pistols, and, in going from Jaffa to Jerusalem, to have a guard of five or six men. He saw the Syrian Archbishop, who has lately been elected Syrian Patriarch.

14. Went into the country with Mr. Fuller. Visited a branch of the College. Distributed 250 tracts* among the students, accompanied by a short but excellent address from professor Bambas. Called on Mr. N.; found six or eight men playing cards in his room. Gave each of them a couple of tracts. They thanked us, and we departed, wishing that they may read and become wise. Called on Mr. Z. and gave him twenty-five tracts, to be distributed among the priests and families in his neighborhood. Called on three other families, distributed tracts, and then returned to the city.

17. Carried to the Greek bishop fifty copies of the tract, "the end of time." Found him reading a copy of it, which some one had given him. We expressed a wish, that every priest should possess a copy of each of our tracts. He said, that he had distributed the 100 we gave him of the other sort, principally among his priests, and would cheerfully undertake to distribute these, and a still greater number if we wished.

18. Gave the printer 50 tracts, which he applied for, to send to Constantinople.

Received a line from Capt. Edes, accompanied by letters from the Secretary, Treasurer, and other American friends.

19. Sent 150 more tracts to the bishop, for distribution among the priests. Distributed 75 among that class in the College, who attend Professor Bambas's lectures. Gave 50 to the Russian consul for the sailors. Gave two Testaments to the workmen in the printing office. A student called and purchased a Testament.

20. The printer sent for some tracts in behalf of a man from Santorin, who wishes to carry them home for distribution. Santorin is an island at the south of this, and contains, according to Worcester's Gazetteer, 10,000 inhabitants, all Greeks.

Accompanied Professor B. in his weekly examination of his classes in college, and distributed 300 tracts to

* These were copies of the tract entitled, "The end of time."

them. The Professor said, "this is eloquent, learned, and excellent; you must read it not once merely, but many times." He ordered one class to prepare a written account of its contents.

Visited four small schools. Found in the *first* about 70 scholars, in the *second* 20, in the *third* 10, and in the *fourth* 20. Distributed among them about 90 tracts. All the schools we can hear of, in the city, contain about 200 scholars, and are conducted on the same plan with those we found in the country.

A priest, who is a teacher in the country branch of the college, called to get some tracts. He says those we circulated in the country are read with much interest, and many priests and others wish for more. Gave him one hundred and twenty-five.

Called on the bishop. He began immediately to inquire about the Church in America:—the priests;—pictures in the churches;—and the administration of the Lord's supper. We inquired, Do the Greeks pray to the Virgin Mary, angels, and saints? "Certainly," said he, "to them as mediators." We replied, we pray only to the Father, Son, and Holy Ghost, and consider Christ as the *only* Mediator. "Christ was Mediator," said he, "when he was on earth; now he is not Mediator but Judge." He then inquired, "Why do you not pray to saints?" Because the Scripture does not teach us to do it. Do the Greeks render worship to saints? "Not as God, but as saints, we render them respect or worship. (*σεβας και λατρειαν.*)"

Sabbath, 22. Mr. Pasqua called. In the course of conversation he thanked us for the books we had sent him; said, that he reads the Scriptures now one hour every day. He had a Greek Testament once, but his bishop, a Catholic, sent for it. Mr. P. supposed he wished to borrow it, and sent it to him. After some time, he applied for it; but was told he could not have it, because the Pope allows that book to none but the priests. Mr. P. says, he shall take care that the bishop does not get the one we gave him.

23 Called on the Russian consul. He said he had a long dispute the other day with a Greek priest about the circulation of the Scriptures. The priest said it was not useful. The consul inquired, "Why?" "Because," said the priest, "the Scriptures say nothing

about lent, or mass, or confession," (meaning private confession to priests.)

At 10 o'clock went on board a boat which had been engaged for the purpose, and set sail for Smyrna. While in Scio we have distributed, or put into the hands of others for distribution, on the island 2,860 tracts.
Sent abroad 840 do.

Total 3,700

Have sold	13	Greek Testaments.
Given away	3	English Bibles.
Do.	1	French Bible.
Do.	2	Italian Testaments.
Do.	22	Greek Testaments.

Total 41

Oct. 24. By the kind providence of God, which has defended us in all our journeyings, by sea and land, we reached Smyrna in safety, after a passage of about 34 hours.

THOUGHTS SUGGESTED BY THE PRECEDING JOURNAL.

1. It is a most obvious reflection, that the eastern part of the Mediterranean is a central point, whence Bibles, tracts, and useful books of many different kinds, may be sent into many countries, which are greatly in need of religious instruction. What a multitude of proofs, on this subject, does the short and confined experience of our missionaries furnish? Though retired and secluded, on an inconsiderable island, how constantly were opportunities afforded of sending books into remote regions, and of distributing them among the people in the immediate vicinity? Scarcely were the tracts out of the press, before they were desired for Ipsera, Santorin, Thessalonica, and Constantinople. How eager were the children in all the schools to receive tracts, how ready the students of the college to distribute them. The active commerce carried on by the Russians and Greeks in all those seas, will be of great consequence, in the various plans which Christian benevolence may put into operation. One hundred Russian vessels, in a single year, visit the port of Scio; and this fact is learned from a man, who has an official connexion with such vessels, and therefore must know. What a vast number of vessels, then, are constantly plying to and from all the ports of the Mediterranean and Black seas, and the bays and

islands of those seas. Not a city, not a village, in all these populous regions, but needs the Word of God, and other books, and faithful missionaries. Probably there is not a city, or a village, in which some inquisitive minds are not to be found; minds excited to some curiosity, and capable of improvement; minds prepared by Divine Providence for the reception of the Gospel, if offered to them in all its excellence and glory, and pressed upon their consideration by its awful sanctions.

2. How desirable it is, that a powerful Christian influence should be exerted in all these regions, with the design of *improving common schools*, and causing them to be nurseries of pure religion. Numerous schools exist in all the Greek islands, and all parts of the continent inhabited by Greeks. The alphabet for the Ancient and Modern Greek is the same. Immense multitudes of children are ready to read any good little books, that shall be put into their hands. In the southern parts of European Turkey, if travellers may be relied on, there is a great disposition to read, and to inquire. Books filled with evangelical instruction would be gladly received in all that tract of country. How incalculably important to imbue the minds of children with principles of true virtue. Many of them are favorably impressed toward Christianity, as an excellent and holy religion. Let them see it in its native simplicity, and who knows how many might be led by the Holy Spirit to repent and believe, to the saving of their souls.

School-books are constantly improving in all the most enlightened parts of the world. How pleasing must it be, to introduce at once all the advancement of centuries into the rising schools of the Russian and Turkish empires. What a delightful and animating prospect is here opened for the operations of Christian benevolence.

3. The clergy of the Greek church, though at present ignorant, are willing to receive books. The superior ecclesiastics encourage the distribution of tracts as well as Bibles. It is to be remembered with gratitude and praise, that, at the period of the Reformation, it pleased Infinite Wisdom to enlighten and convert many Romish priests, and to make them eminent ministers of the New Testament. It may be so with priests of the Greek church.

4. How boundless and endless is the good, which may be accomplished by the labors of a single servant of the Most High. We readily

see, that Dr. Watts will exert an auspicious influence, wherever the English language is spoken or read. But who would have thought that 70 years after the death of this holy man, one of his sermons should be printed in Modern Greek, by missionaries from the United States, residing on an island in the Mediterranean, and sent into distant regions, enveloped in darkness and sin. Or who would have thought that a compend of pastoral duty, prepared and published by benevolent individuals in New England, for the use of the younger clergy in our own country, would be given out by a professor in a Greek college, for the spiritual benefit of his pupils, and written down by them from his mouth, as containing maxims of heavenly wisdom.

5. Many gentlemen of leisure, property, and intelligence, are travelling for the gratification of curiosity, or the promotion of science. All these labors will at length be pressed into the service of the church, and serve to extend the kingdom of Christ. Hasten these things, O Lord, in their time.

LETTERS FROM MESSRS. PARSONS AND FISK.

LETTERS have been received by the Rev. S. E. Dwight, from Messrs. Parsons and Fisk, dated in September and October last, containing some interesting facts not mentioned in their journal. These letters may be seen at length in the Recorder of February 10th, and in various other papers. We select such parts as are particularly important.

In their letter of September 11th, after describing the circulation of tracts, they add,

"Tracts distributed by an instructor of a school, or by an inhabitant of the place, will excite much less suspicion and have the prospect of much more usefulness, than they would have if bestowed by a foreigner. There is much advantage in finding work for every man in the cause of righteousness.

"This moment, since writing the above, a priest called upon us for a Testament. He took it in his hands and said, 'O this is excellent.' After examining it a little, he cheerfully paid the money at which we valued it. We gave him likewise several religious tracts. Seldom have we seen more evident expressions of gratitude and joy. May the God of the Bible enlighten his mind, that he may behold wondrous things out of his law. There is evidently a searching for the Holy Scrip-

tures among this people. We pray that it may continue and abound."

Of the letter dated October 18th, we print the greater part, as our readers will gladly learn what is here communicated of the island of Scio, its inhabitants, and the college recently established there.

"The isle of Scio is separated from the continent of Asia by a channel 18 miles in width. On the north, is a distinct view of the isle of Mitylene; on the east, of the shores of Asia, the city of Ichesme, near to which was destroyed the Turkish fleet; on the south east, of the isle of Samos. The length of the island, it is said, is thirty miles; the breadth, from twelve to eighteen. A high range of mountains, composed principally of limestone, runs through the whole length of the island, like the green mountains of Vermont. On the east side is an extensive and highly cultivated plain; upon which is the principal city, Scio, a number of fine villages, and numerous summer seats of respectable merchants. The low lands are covered with fruit trees; as orange, lemon, fig, olive, pomegranate; but the mountains are barren, except now and then a small grove of pine trees.

"As to the *population* we depend upon the statements given us by the Greek bishop. They are as follows—the entire population 60,000 or 70,000; of these not less than 3000 are Turks; 800 or 900 Catholics, a few Jews, and the rest Greeks.

"In Scio, the Turks usually speak the Greek language, and sometimes marry into Greek families. Christians enjoy great liberty, and are never interrupted in their religious services.

"Catholics have six churches, three in the city, and three in the country—one bishop, and 28 priests.

"The Greeks have 50 or 60 churches in the city, and very many, (some say 500, others 1000,) in different parts of the island. There is one bishop, and 500 or 600 priests, besides monks. Only 5 or 6, out of the 600 priests, ever attempt to preach the Gospel. Their duties are limited to the reading of the church service upon the Sabbath and feast days. The books used in the churches are in ancient Greek, and are read with great rapidity and indistinctness.

"The whole Bible is not found in the churches, and seldom indeed in the

houses. We have seen only two Bibles, one Septuagint, and three Testaments, excepting those left by the Rev. Mr. Jowett, and the Rev. Mr. Williamson. Psalters are kept for sale, and are used in schools. There are about 100 holidays besides the Sabbath. On these days, the people assemble morning and evening, in the churches for religious service. Both in the summer and winter, the morning service is performed by candle light. Prayers are read or sung by two or three individuals, and the congregation respond, "God be merciful." The Lord's prayer, and the Creed are repeated at every season of worship.

"The College in this city was established in its present form and government about five years since, when Mr. Bambas, the principal instructor, took the charge of the institution. There are at present 700 or 800 students—14 Instructors—one Professor of Chemistry and Rhetoric, one of Mathematics; one of Theology, Geometry, &c. one of the Turkish language, one of the Latin and French, and nine teachers of the ancient and modern Greek. A considerable proportion of the scholars are young, and are instructed in the first principles of grammar; the higher classes are required to study Plutarch, Xenophon, Demosthenes, Plato, Herodotus, Pindar, and the Iliad.

The four first days of the week, lectures are delivered in Chemistry, Rhetoric, and History. There is a good chemical laboratory, and a printing press, obtained the last year from Europe. The funds of the College are obtained in part from the Greek community, and in part by private donations. A gentleman in Russia has recently given 20,000 or 30,000 dollars to this seminary. Tuition is given *gratis* to all the students. On Friday the first class are instructed in the "Holy Catechism," and twice in a week the second class have lessons from the Acts of the Apostles, and from Ethics. This term, lessons have been given to 30 or 40 students from the English work called, "*The Young Minister's Companion*." The Professor gives a translation of it in Greek, and requires each student to write as he speaks it. Great good may result from this mode of instruction."

From a letter written by Messrs. Parsons and Fisk to the Treasurer, dated at Scio,

September 12th, the following passages are extracted.

"Your letters of March 24th and April 25th, Dr. Worcester's of April 22d, Mr. Dwight's of June 23d, and a few others with them, reached us on the 4th inst. We will not attempt to tell you with what interest we read them. Except two letters from Marblehead, these are the first and only communications, which we have yet received from America.

"We owe you many thanks for forwarding the books we mentioned. We have yet on hand for gratuitous distribution a number of English Bibles and Tracts. There are some opportunities of distributing English books in Smyrna; but none here, and probably few or none in Judea.

"You will have learnt from our former communications, something of our expenditures while in Smyrna. In Scio, they have gone on at about the same rate, not including the expense of printing Tracts. We have printed 5,000 copies of one containing 30 pages for about 600 piastres, that is \$80. We have another, ("The End of Time," by Dr. Watts,) now in the press, which is larger, and will cost more. When we begin to travel, our expenses will be somewhat augmented.

"Where are the missionaries for Smyrna? Shall we see them before we go to Judea, or not?

"Assure our Christian friends, with whom you have intercourse, that we remember them affectionately.

L. PARSONS,
P. FISK.

"J. Evarts, Esq. *Treasurer*.

"P. S. Through the goodness of God we are both in good health, and find increasing satisfaction and encouragement in our work."

A subsequent letter dated Smyrna, October 28th, closes with the following paragraphs:

"If we do not receive remittances from you we must soon draw on Mr. Vanlennep, or Mr. Lee. You will judge, whether it will generally be best to remit money to us, or to leave us to draw on those gentlemen. They have repeatedly assured us of their readiness to advance money whenever we need it.

"The articles by the Sally Anne all came safely. We purpose next week

to set out on a tour to Asia Minor; hope to find letters from you on our return. We inclose a few letters, some of them to persons whose present residence we do not know, but we suppose you will be able to direct them. With affectionate regards to all friends, we are, Sir, yours, &c."

Within a few days the following letters have come to hand, which furnish the latest intelligence from the mission.

Smyrna, Oct. 31, 1820.

Rev. and Dear Sir,

By the Sally Anne, which left this port for Boston two days ago, we forwarded our journal till the time of leaving Scio, and a letter in answer to yours by the same vessel.

We left Scio on the 23d instant, and arrived here the next day in the evening. We went immediately on board the Sally Anne. We had before received your letter, and two or three others; but the books and most of the letters remained on board. The perusal of them gave us great pleasure. How highly have the American Churches been favored with effusions of the Holy Spirit. "Happy is the people that is in such a case; yea, happy is that people, whose God is the Lord."

Our brethren at some of the missionary stations have also been favored so highly, as to see the fruits of their labors. The Lord will not, he *does* not, permit his word to return void.

On our return from Scio, as our trunks and bundles of tracts were passing the customhouse at this port, some Greeks, who were employed by the customhouse officer, inquired about the tracts; and, on being told what they were, asked for some. Ten or twelve were distributed on the spot. During the week, we have distributed a few others; and have furnished Bibles to such sailors on board the Sally Anne as were not on board last year. Were gratified to learn from Capt. Edes, that the Bibles, which we gave to his men last year, were attentively read. The U. S. brig Spark is now in this port. This is the first American ship of war, that has visited Smyrna. We went on board yesterday, and were happy to learn, that the men are supplied with the Holy Scriptures; and we have just prepared a parcel of pamphlets and tracts to send on board.

This forenoon, we visited the Greek Archbishop of Smyrna. After a little

conversation, we presented him 40 tracts, which he said he would distribute. It seems desirable to engage leading men in the Greek church to distribute tracts among their people. Several, to whom we have entrusted the work of distribution, have performed it faithfully. How it has been done in many other instances, we have not yet learned.

Tomorrow morning, if Providence permit, we set off for Haivalai, and thence to a part or all the seven churches. The Greek, who went with us to Scio, will go with us on this tour. He accompanied the Rev. Mr. Lindsay, when he visited the seven churches, in 1815. We have hired an Armenian to carry us the whole journey. He is to defray all expenses of himself and horses, and we give him 37½ piastres, i. e. about \$5, a day. The English consul has written to Constantinople on our behalf, to obtain a travelling *firman* from the Grand Seigneur. This will probably be received before our return.

By the Sally Anne we forwarded to Mr. Evarts a detailed account of our expenditures, from the time of our arrival in Asia until our return from Scio. By that account you will have learned, that for something more than nine months, all our expenses, exclusive of what we have paid for Bibles and tracts, amount to between \$500 and \$600.

It is painful to learn that the funds of the Board are so low. But the Lord will provide. Meantime your missionaries will, no doubt, consider it a religious duty to practise as strict an economy, as is consistent with the accomplishment of the great object for which they are sent abroad. Perhaps by causing so little money to be provided, God intends to teach the rich, that the work of evangelizing the world can proceed without their aid; and the friends of missions, that they depend too much on money, and not enough on the influences of the Holy Spirit. May God graciously direct and bless all the operations of his servants in every place.

With affectionate esteem, yours,

L. PARSONS,
P. FISK.

Rev. Dr. Worcester, Cor. Sec.

P. S. Nov. 22. We returned to this place last evening, after visiting Pergamos, Thyatira, Sardis, Philadelphia, and some other places. In this tour we

distributed 1,300 tracts, gave away 15 Testaments, sold five, and engaged two men to act as agents for the sale of the Scriptures. On our return, we found a brig ready to sail for Boston this evening. We have not time to copy our journal, but intend to send it by the next opportunity.

On our return, received the painful intelligence, that the Rev. Mr. Williamson has finished his labors. He resigned his chaplaincy some time since, and expected to travel as agent for the British and Foreign Bib. Soc.: Went to Ephesus, thence to Samos, and was there taken sick and died. We have lost a friend and fellow laborer. May we be prepared to follow him.

We hear that your health is feeble. Our earnest prayer is, that God may restore it, and preserve you many years.

The intelligence contained in the P. S. above quoted, is thus expressed in the first paragraph of a letter received by the Treasurer.

"Smyrna, Nov. 22, 1820.

"Dear Sir,

"We returned last evening from a short tour in Asia Minor; but as the vessel, which takes charge of our letters, will leave this port immediately, we have not time to prepare our journal. At present, we can only say, that we left Smyrna, on Wednesday morning, Nov. 1, and returned Tuesday evening, Nov. 21; during which time we travelled 300 miles, visited, among other places, Pergamos, Thyatira, Sardis, and Philadelphia;—sold and gave away 21 Bibles or Testaments, and distributed 1,300 religious tracts."

"In a letter forwarded by Capt. Edes, about a month since, we made a statement of our expenses from the time of our landing at Smyrna, till we returned from Scio."

MISSION AMONG THE CHOC-TAWS.

EXTRACTS FROM THE JOURNAL KEPT AT ELLIOT.

(Continued from our last number, p. 76.)

July 14, 1820. Our friend, Capt. Folsom, came to visit us. From him we learn, that the agent, Col. McKee, had returned from the city of Washington,

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and that he spoke very favorably respecting schools among the Choctaws. Some of the parents sent for their children. They had been informed that we wished them to be taken home now. This was a mistake. It is two weeks before the commencement of the vacation, and we wished the children to have continued in school till that time.

18. Received a line from brother Pride. Brother and sister Wood are still very feeble, and unable to proceed on their journey. It will be necessary to send them another horse. At a time, when we expected to have been strengthened by additional laborers, some of the few we before had are required to take care of the sick. But we will still trust in Him, who does all things well.

19. Brother Kingsbury left us to go to the Agency on business. A boy started at the same time with two horses to carry some necessary articles to brother and sister Wood, and assist them in their journey, when they shall be able to travel.

21. The boat, which has been so long on the way, arrived; by which we have received additional supplies. Among other articles, were a box of clothing from Uxbridge, Ms.; one from the Fem. Cent Soc. Newport, N. H.; one from Andover, Ms.; one from Heath, Ms.; and one from Sparta, Geo. Thus the Lord provides for our wants in this distant land.

26. The boy, who started on the 19th with horses and supplies for our sick brother and sister, returned with a letter from brother Pride, stating, that they are much worse, and that there is little hope of Mr. Wood's recovery. The boy, on his way back, met brother Kingsbury returning from the Agency. On learning the afflicting intelligence, brother K. immediately turned his course to visit brother and sister Wood. Again the Lord is trying us with afflictions. May he enable us from the heart to say "Thy will be done."

29. Brother Williams has made two fruitless attempts to visit his sick brother and sister. The first time, his horse failed, and he could procure no other. The second time, ill health and unfavorable weather induced him to return.

31. A large number of the scholars left us to day, to be absent during the sickly season. The vacation is for six weeks. In the evening, brother K. returned with the cheering intelligence, that Mr. and Mrs. Wood are better. He

had a short but satisfactory interview with the Agent.

August 2. Mrs. C. the daughter of one of our neighbors, died of the bilious fever at her father's house. About a year since, the same parents buried an infant son. O may these solemn events be sanctified for their good, and be the means of awakening them to the concerns of their souls.

Sickness and death of Mr. Beckwith.

3. Mr. George Beckwith, of Connecticut, who was taken sick while passing through the nation, and has been with us the last 12 days, has, for a week past, been declining. He has not been exercised with as much pain as is common in the bilious fever, yet his sickness has been severe, and attended with great debility. Last night his symptoms were very alarming. This day he is a little revived, though we have but faint hopes of his recovery.

The funeral of Mrs. C. was attended by a great number of the relatives and friends of the deceased. Brother K. was unable to be present on account of ill health. Some of the brethren, and several others of the mission family, were present. The strictest order and regularity were observed through all the ceremonies; particularly during the time of religious exercises. According to the custom of the country, all the wearing apparel, jewels, ornaments, &c. valued at about 200 dollars, were buried with the corpse.

4. The Lord, in his holy providence, is again calling on us to be also ready. Mr. Beckwith died this morning, about half past 9 o'clock. During the last 36 hours, he has been speechless, and apparently destitute of reason. It would have been pleasant and profitable, if we had been permitted to enjoy his pious conversation, after it became evident that he could not recover. Since he has been with us, until he became unable to converse, we have had increasing evidence, that he was a follower of the meek and lowly Jesus. We trust, that he has exchanged this world of sin and suffering, for the abodes of eternal happiness.

This evening the remains of our departed friend were deposited in the mission burying ground. Mr. B. was a native of Hartford, Con. where his parents and friends now reside. Last autumn he went to New-Orleans for the benefit of his health. He came to Elliot intending to tarry awhile, if there

was any employment in which he could be useful to the mission. But God, in his holy providence, brought him here for another purpose. We were happy to have it in our power to administer to the comfort of a pious stranger, on a sick and dying bed.

5. Brother Kingsbury set out for the new establishment: expects to spend the Sabbath in a considerable neighborhood, about thirty miles distant.

25. Brother Pride has been sick several days with the ague and fever.

26. Two men, who arrived on the 23d with ox-teams, left Elliot on their return with two new carts, which were just finished at our shop. One of them was for the new establishment, and was loaded with various supplies for that mission. The man, who is engaged to take charge of the buildings there, went with them.

Sickness of Mr. Fisk.

Sept. 3. Sabbath. Brother Fisk very unwell, though able to attend meeting. He was in good health yesterday morning, and labored hard all day. In the evening, he went into the creek for the purpose of bathing; was attacked by a chill as soon as he came out of the water, which has continued ever since, attended with severe pains. Sister Finney's babe is very sick; was seized violently, and has had two spasms, which have occasioned some anxiety.

4. Brother Fisk much worse; has a violent fever accompanied by severe pains.

6. Brethren Williams and Howes returned. They left brother and sister Wood very feeble, and it was thought they would not be able to travel before cool weather. Brother Howes has had the ague and fever most of the time since he left Elliot. He was able to endure the journey home very well, and his health is considerably improved by it.

Brother Fisk has a settled bilious fever, which rages with great violence, and is attended with alarming symptoms. Fearing that, as his disease advanced, he might be deprived of reason, he this day, with entire composure of mind, made his will, and settled all his temporal affairs.* Several of the

* Mr. Fisk gave his whole property, amounting, in his estimation, to about \$800, to the Board, under whose direction he had been employed. Some articles, which he carried with him to Elliot, he gave to that

children, who remain during the vacation, are unwell, and one of them has for some days been confined with a fever. We would acknowledge the goodness of God in so far restoring to health brother Pride and sister Williams, that they are able to attend on the sick.

10. Our dear brother Fisk, feeling a little revived about noon, requested the family to be collected, that he might have the privilege of addressing them once more before he died. He first spoke very affectionately to the brethren and sisters; exhorted them to live together in peace and abound in the work of the Lord. Speaking of the dispensations of Providence towards this mission he said, "that notwithstanding they were dark and mysterious, yet the cause was God's, and therefore it would prosper; and that, though one and another might be taken from the field, yet their places would be supplied. He wished it to be distinctly stated to his friends, and the Christian public, that he never, for a moment, regretted leaving his native land and engaging in the missionary service. He said, there was nothing for which he wished to live, excepting that he might labor longer in the cause. He then spoke to the hired men, and others present, exhorting them to attend to the great concerns of their souls; and assured them of a future judgment and the retributions of eternity. At parting, he again exhorted the brethren and sisters to be of one heart and one mind, and to let the love of God dwell constantly within them. He spoke of his confidence in the redemption of Christ; acknowledged his own pollution;—but said he trusted in the blood of Jesus for cleansing from all sin.

12. To a brother, who inquired after his health, brother F. replied; "I feel as if I was wearing out." Do you see any thing in this world worth staying for? "Not at all. If the Lord has done all that he has to do by me, I can go cheerfully." Then pressing the hand of brother J. who had been conversing with him, he said, "let the glory of God be the great end of all you do. With how much more satisfaction could I look back on my life, if it had been different in this respect."

mission and school: his other property to the general funds. He had fitted himself out for the mission, at his own expense; and carried with him a set of blacksmith's tools, and various other implements.

15. This morning brother Fisk's symptoms appeared more favorable. He slept and breathed easily, and was more free from pain. This evening his sleep appears to be a lethargy, from which it is impossible to awake him.

16. About 9 o'clock this morning, the family were collected, as it was believed that our dear brother was near his end. Deep hollow groans, with difficult respiration, and a pulse scarcely perceptible, admonished us of his approaching dissolution. But, through the atoning blood of Christ, death to him had lost its terrors. When asked for what we should pray, he said, "only that I may wait with patience till my change come." In the afternoon, he revived and requested that a hymn might be sung. Though unable to join with his voice, his whole soul was engaged, and almost in an ecstasy, while he heard the 222d of the select hymns,

"While on the verge of life I stand," &c.

He was desirous that the time should come, when he might lay his head on the breast of Jesus, and breathe his life out sweetly there. He had often manifested a strong desire to see brother Kingsbury once more; and he said this morning he did not know why he was spared, unless it was, that he might enjoy this privilege. About sun-set brother K. arrived. He did not hear that brother Fisk was sick until last evening.

17. This morning our brother spoke with interest of the holy Sabbath, and hoped he might be permitted, on this blessed day, to enter into his rest. Though we had but faint hopes of his recovery, yet no exertions were remitted, which were judged to have a favorable tendency. Brother Williams has been ill for several days, and is threatened with a fever. In the evening brother F. lay several hours apparently in the agonies of death.

18. This morning our dear brother appears a little revived, which has again raised our hopes. Brother Williams is very sick with the fever, attended with violent pains in the head and back. Brother and sister Jewell's child is also sick. Dr. Pride and brother Howes are still feeble.

Sent a boy this morning with provisions to meet the waggon, that went after brother Wood.

19. Heard last evening that brother and sister Wood are comfortable and moving on towards Elliot. Their pro-

visions having failed, we must send a boy with additional supplies. Brother Williams, is somewhat relieved by the medicine which he took yesterday.

Death and Character of Mr. Fisk.

Brother Fisk is evidently wasting away, though apparently free from pain. Having naturally a strong constitution, he is continued much beyond our expectation.

About 11 o'clock A.M. he was perceived to fail rapidly; and it was soon evident that the change, which he had so long desired, was speedily approaching. He continued to breathe till about a quarter past 12 o'clock, when, without a struggle or a groan, he sweetly fell asleep in Jesus. *Blessed are the dead, who die in the Lord.* We have no reason to mourn on his account. For him to die was gain. Ours is the loss. In all the cares, and labors, and anxieties, of this mission, the deceased cheerfully bore a large share. In laborious industry, in patient self-denial, in pious example, in holy and ardent devotion of soul and body to the missionary cause, he was pre-eminent.

The Choctaws, who came around him, said, "The good man was going to die, and they came to see him." To one of them he said, "Be not discouraged; God had a little work for me to do here, and I have done it, and am going to leave you. But be not discouraged; God will not suffer his work among the Choctaws to cease; he will send other men to teach your children."

20. To day with many tears, mingled with Christian consolation, we consigned the lifeless remains of our dear departed friend to the silent grave, there to wait till the morning of the resurrection. The friends of missions have much occasion to rejoice, that there has been such a laborer in the missionary field, and with us will long lament the loss we have sustained.

21. Brother Williams somewhat better, as are the others, who have been sick. Mr. Jewell, and one of our hired men, commenced building a brick chimney, the first that has been attempted at Elliot.

22. About 4 P. M. through the kind Providence of our God, we had the pleasure of welcoming to this consecrated spot, our dear brother and sister Wood, who have so long been detained by sickness. We trust the meeting was truly happy to us all. They are still fee-

ble, the fever and ague not having yet left them.

27. Brother Williams more comfortable. Brother Jewell has a chill accompanied with fever. Seven of the family are at this time afflicted with this disease, though most of them are able to be out, excepting two or three hours, while the paroxysm of fever is on them. When Dr. Pride returned from attending Mr. and Mrs. Wood, it was expected that he would go immediately to the other establishment; but such has been the state of his own health, and the situation of the family, that he has not been able to leave Elliot.

MR. KINGSBURY'S REPORT.

At page 76, in our last number, we published the closing paragraphs of Mr. Kingsbury's annual report to the Secretary of War; which was made out, and forwarded to the head of that department, in December last. We now print an abridgment of some parts of the report, and large extracts from others.

This document begins with a description of the mission family, and the different employments of its members. It notices the reinforcements of the mission, the death of Mr. Fisk, the removal of those, who had been attached to the new station on the Ook-tib-be-ha, and the contemplated establishment of a new school in the south-east part of the nation. The account of the school and mission at Elliot is as follows:

SINCE the last report, 38 scholars have been admitted to the school. Ten have left it, and one has been dismissed for ill conduct. The number now in school is 74; six more are considered as belonging to it, but are at home on a visit. Of the whole number, 60 are males and 20 females. All these board in our family, and are entirely under our direction, excepting ten who live in the neighborhood, go home on Saturday, and return generally on the Sabbath morning. Fifty of the scholars now belonging to the school could not speak our language when they entered. These have all made progress in proportion to the time they have been here, and several of them now speak English fluently. Others, who have not advanced so far, can read correctly, and will soon acquire the spoken language. Sixty-five, now in the school, began with the alphabet. Twenty-eight of these can read with facility in the New Testament. All

the scholars have been accustomed, from the first, to write their lessons on slates; and, when advanced, to write on paper. Thirty-nine write a plain hand without a copy. Nineteen others can form letters with tolerable accuracy. Ten have made some progress in arithmetic, and two, who were considerably advanced when they entered, have attended to grammar and geography.

The boys, when out of school, are employed, as circumstances require, in the various business of the farm and family. Each one, who is of sufficient size, is furnished with an ax and a hoe. We cultivated the past season about 50 acres of corn and potatoes, most of which was planted and hoed by the boys.

The girls are in two divisions, and are employed alternately in the kitchen, and in sewing, spinning, knitting, and other domestic labors. At present, they are taught in a room separate from the boys; and, a part of the time, by one of the females of the mission. When our expected help arrives, it is designed to have them entirely under the direction of a female teacher. The education of girls is considered of primary importance, as it respects the prospective education of children, and the progress of civilization. In the course of the ensuing year, we hope to get at least one school into operation, expressly for their instruction. Some difficulties have been experienced from having both sexes in the same school. But, in general, the conduct and improvement of the scholars have been such, as to give much satisfaction, and encourage strong hopes of their future usefulness.

During the present year, the family have been much afflicted with sickness. In January, 36 of the scholars were sick at one time. This we imputed in part to an epidemic, and in part to exposures to severe weather; as we were not in a situation to furnish all with sufficient clothing. Two or three were dangerously sick; yet no alarm was taken by the natives, and no children were removed from the school on account of the sickness.

Ten members of the mission families, and a number of the children, have, in the course of the summer and autumn, been attacked with the bilious and intermittent fevers. But, through the blessing of God, all, excepting Mr. Fisk, are restored to comfortable health.

In order to diminish our family in the sickly season, and to give the children

an opportunity of going home with the least interruption to the school, a vacation was commenced the first of August, which was to have ended the middle of September. But, on account of the sickness of the family, many did not return till the last of October. A few, who lived in the extreme part of the nation, continued with us the whole time.

Since Oct. 1819, there have been erected, at Elliot, a joiner's shop, a meat house, two corn cribs, and four large cabins, which are occupied as dwelling houses. Fifty thousand bricks have been made, and two brick chimnies built; also, considerable other brick work has been constructed for the accommodation of the kitchen, including an oven and arches for kettles.

There is now building a house 90 feet by 40, including a piazza, calculated for four families. When this is completed, a sufficient number of cabins can be vacated for the accommodation of all the children, who can be admitted to the school. A barn will then be needed, to complete the principal buildings for this establishment.

The improvements have been considerably enlarged, both by clearing new land, and by inclosing two small unoccupied fields, which lie at the distance of about a mile.

Since the death of Mr. Fisk, an industrious young man has been constantly employed in the smith's shop; and one Choctaw lad, and one half breed, are learning the trade. They are alternately in the shop and school, and their proficiency has been good. Several other lads are desirous of learning trades; but we are not yet able to give them an opportunity.

Two wheel-wrights, and a cabinet maker, have been employed for several months. It would be desirable to have permanent mechanics of the above description, that some of the scholars may be instructed in those arts.

In order to facilitate the communication with Elliot, and particularly between Elliot and the new establishment, on the Ook-tib-be-ha, we have, with the assistance of Capt. Folsom, (a half breed,) opened a waggon road from this place to the Pigeon Roost, on the road from Nashville to Natchez. There is now a waggon communication from the navigable waters of the Yazoo to those of the Tombigbee. This road will accommodate those, who may wish to remove from Tennessee and Alabama to the valuable lands on the Yazoo, lately ob-

tained from the Choctaws. A few bridges, and a little more labor on a part of the way, would render the road good at all seasons of the year, from the ferry on the military road at Columbus to Elliot. We have been with a waggon, as far down the Yazoo as the new purchase; but the road is not opened below our station.

Mr. K. then proceeds to give an account of the receipts and expenditures of the mission, from Oct. 1, 1819, to Sept. 30, 1820. Beside the amount received from the Treasury of the Board, and from the government, the mission gave credit for \$2,220 78, as received for blacksmithing, tailoring, &c. done by the establishment, and for blankets, cloth, garments, and other articles sold, and given in exchange for provisions. This sum does not include the value of any articles of clothing &c. received as donations, and applied directly to the mission and school.

The property belonging to the establishment, on the first of October, is estimated as follows:

Sixty acres of improvements at \$15,	\$900
A horse-mill,	200
Joiner's and blacksmith's shops, tools, and stock,	600
22 other buildings, of various sizes,	3,000
A waggon, 2 carts, 2 ploughs, harness, and other farming utensils,	400
7 horses, at \$60	420
2 yoke of oxen,	160
220 head of neat cattle, at \$8	1,760
60 swine at \$2 50	150
Pork, flour, corn, potatoes, &c.	1,758
Groceries,	360
Beds and household furniture,	500
Cloth of various kinds,	250
Library,	320
A keel boat, the Choctaw packet,	400
50,000 brick at \$6	300
	<hr/>
	\$11,478

Seven cows and calves, one yoke of oxen, 2 waggons, one cart, and various other articles had been taken from Elliot, for the new establishment. Similar aid will hereafter be afforded to other stations.

REINFORCEMENTS OF THE CHOCTAW MISSION.

THE missionary boat, which left Pittsburgh Nov. 4th, with Messrs. Smith, Cushman, Bardwell, and their families, Messrs. Byington and Hooper, Miss Frissell and Miss Thatcher,

on board, arrived at the Walnut Hills, near the mouth of the Yazoo, about the last of January. The members of the family were all in good health. They had been comfortable during their passage; which was long, in consequence of the rivers being low.

Mr. Dyer was down from Elliot to meet them. Mr. Smith, his family, and Mr. Byington proposed to go up the Yazoo in a batteau. Mr. Cushman with his family and Mr. Hooper were going across to the new establishment, in a waggon. Mr. Bardwell and the rest of the company would remain in the large boat, till the mission keel boat should come down from Elliot and take them up with all their baggage and the boxes of clothing, &c. which had arrived at the Hills from New Orleans.

These brethren had received many donations, and experienced many kind attentions from the inhabitants, living on both banks of the Ohio, at many places in its long course.

Our last letter from Mr. Byington was dated Feb. 21st and received March 24th.

MISSION TO THE SANDWICH ISLANDS.

SINCE the publication of our last number, we have enjoyed the high gratification of receiving intelligence from the mission to the Sandwich Islands. Capt. Charles S. Cary, master of the ship *Levant*, arrived in New York, *via* Canton, about the 10th ult. and politely forwarded a box, containing more than a hundred letters from the missionaries, with a copious journal, from Oct. 23, 1819, to July 19, 1820. The *Levant* left *Woahoo*, July 24th, and *Atooi*, Aug. 7th, at which dates the members of the different mission families were in perfect health, comfortably settled at their respective stations, diligently employed in teaching the natives, indulging great hopes of success, and enjoying, to a remarkable degree, the divine presence and blessing. Let all the friends of missions praise the Lord for his goodness, and for the peculiar favor which he has vouchsafed to this benevolent enterprise. Let them fall on their knees before the throne of grace, and render a tribute of heartfelt thanksgiving; and let them plead, with more earnest importunity than ever before, for their brethren now among ignorant and benighted pagans, that God would give them wisdom, grace, and strength to discharge their high embassy, and that he would preserve them from dangers and evils, to which all missiona-

ries, and especially those among an untutored people, must be greatly exposed.

That our readers may the better understand what is said of persons and places, in the letters and journal, we have been at the pains to make out, by consulting Vancouver's chart, the following description of the relative situation of the Sandwich Islands, their sizes, and distances. Those who are impatient of these dry details, may pass over them, and enter immediately upon the perusal of some of the most interesting documents, which the history of missions has hitherto furnished. We take this opportunity to observe, however, that in order to derive the full benefit from narratives of missions, the reader should be competently acquainted with the geography of the places, where the transactions took place.

The Sandwich Islands are situated between 18° 50 and 22° 20, north latitude, and 154° 55 and 160° 15, west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E., Owhyhee being the south eastern island, and Oneehow the north western.

We give the length and greatest breadth of each, and its estimated superficial contents, in English miles.

	Length.	Breadth.	Square miles.
Owhyhee,	97	78	4,000
Mowee,	48	29	600
Tahoorowa,	11	8	60
Ranai,	17	9	110
Morotoi,	40	7	170
Woahoo,	46	23	520
Atooi,	33	28	520
Oneehow,	20	7	80
Tahoora,	1	1-2	

The following distances, in English miles, with the bearings of the islands from each other, will help to give a more perfect view of their relative situation. It is to be understood, that the distances are estimated from the nearest parts of one island to the nearest parts of the other. Mowee is N. W. of Owhyhee, 30 miles: Morotoi, W. N. W. of Mowee, 10; from Owhyhee, 75: Tahoorowa, S. W. of the southern part of Mowee, 7; from Owhyhee, 38: Ranai, W. of Mowee, 9; and the same distance S. of Morotoi: Woahoo, W. N. W. of Morotoi, 27; from Owhyhee, 130: Atooi, W. N. W. of Woahoo, 75; from Owhyhee, 250: Oneehow, W. S. W. of Atooi, 17; from Owhyhee, 290: Tahoora, little more than a rock, S. W. of Oneehow, 23. The distance, from the eastern point of Owhyhee to the northwestern side of Oneehow, is about 390 miles.

JOINT LETTER OF THE MISSIONARIES TO THE CORRESPONDING SECRETARY.

Hanaroorah, Woahoo, July 23, 1820.

REV. AND VERY DEAR SIR,

Far removed from the loved dwellings of Zion in our native land, surrounded with pagans and strangers, we would lift the voice of grateful praise to our covenant Father, and call on our patrons and friends to rejoice, for the Lord hath comforted his people, and ministered unto us an open and abundant entrance among the heathen. But here we see no altars of abomination, nor bloody rites of superstition. Jehovah has begun to overturn the institutions of idolatry, and to prepare the way for the nobler institutions of his own worship.

While we were tossing on the waters of the Atlantic, and while the church was on her knees before the Hearer of prayer, He was casting down the vanities of the heathen, demolishing the temples of paganism, and holding in derision the former pride and disgrace of this people.

Wafted by the propitious gales of heaven, we passed the dangerous goal of Cape Horn on the 30th of January; set up our Ebenezer there; and, on the 30th of March, arrived off the shore of these long lost and long neglected "Isles of the Gentiles." But how were our ears astonished to hear a voice proclaim; "*In the wilderness prepare ye the way of Jehovah; make strait in the desert a highway for our God!*" How were our hearts agitated with new, and various and unexpected emotions, to hear the interesting intelligence,—"**TAMAHAMAHA IS DEAD;—THE TABOOS ARE BROKEN;—THE IDOLS ARE BURNT;—THE MOREEAS ARE DESTROYED; AND THE PRIESTHOOD ABOLISHED.**" This victory was achieved by that arm alone, which sustains the universe. He, who in wisdom has ordained, that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph, and taught us with adoring views of his majesty to "stand still and see the salvation of God." Long indeed did we expect to toil, with slow and painful progress, to undermine the deep laid foundations of the grossest idolatry. But He, whose name alone is Jehovah, looked upon the bloodstained superstition, erected in insult to divine purity, and, without even the winding ram's horn of a consecrated priest, it sinks

from His presence, and tumbles into ruins; and he commands us, as the feeble followers of the Captain of salvation, to go up "every man straight before him," and, "in the name of our God, to set up our banner."

Missionary Stations.

We have been allowed to plant the standard of the cross at Kirooah, and at Hanaroora, where the chiefs, the natives, and foreigners may, from week to week, hear the sound of the Gospel. Most gladly would we erect the standard on every isle in this cluster, but we have no preacher to send. The people are without any form of religion, waiting, as it were, for the law of Christ, though they know not his name, nor the way of salvation.

From Atooi the call is loud and impressive, "come over and help us." Two of our brethren, Messrs. Whitney and Ruggles, accompanied George to his father, who received his long absent son with tenderest affection, and made him second in command over his islands. He said, that the arrival of Hoome-hoome, as his son is called, "made his heart so joyful, that he could not talk much that day." He expressed much gratitude for the kindness of the friends of Hoome-hoome, in providing for his comfort, his instruction, and his safe return; and for sending teachers to these islands to instruct him and his people, in the arts and sciences, and in the principles of the Christian religion. The king said with respect to George, "I love Hoome-hoome very much more than my other children;" (of whom he has a daughter older, and a son younger.) "I thought he was dead; I cry many times because I think he was dead;—Some captains tell me he live in America;—I say no;—he dead;—he no more come back. But now he live;—he come again;—my heart very glad." He engages to be a father to us, as we have been to his son. He is importunate in his intreaties, that some of us should settle there;—promises to give us houses and land, as much as we need; expresses a great desire to learn, and has begun the work in earnest. The brethren, after spending eight weeks in instructing him and his wife and family, and exploring the island, returned to this place. Tomorrow it is expected that they, with their wives, will proceed again thither, in the ship *Levant*, Capt. Cary, on

her way to America *via* Canton. We hope the Board will have it in their power immediately to station there an able preacher of the Gospel, a skilful and discreet physician, an industrious farmer, and an accomplished Lancasterian school master.

At Kirooah, our brethren, though subject to great privations, are allowed to engage in their appropriate work with flattering hopes of success. The king leads the way as their humble pupil, and now begins to read intelligibly in the New Testament, desirous to outstrip all his subjects in the acquisition of useful knowledge. Two of his wives, and two stewards under their instruction, exercise themselves in the most easy reading lessons of Webster's spelling book.

At this place, we have a pleasant school advancing with desirable progress in the rudiments of the English language. The number under our instruction here is about 30, among whom are the governor, or head chief of the island, his wife, daughter of a chief of Karakakooa, and eleven children of white men. One of the latter, George Holmes, exhibits a fine genius for painting. We send you a specimen of drawing, and lettering, executed by him under our instruction, which we think could not, without better models, be exceeded by any school-boy in America. We need here the aid of a preacher of the Gospel, and a school-master, who is skilled in the Lancasterian method of instruction,—and a tried physician, who would cheerfully and patiently endure the necessary toils and privations, to which he must be subject in removing the diseases of the body and soul among the heathen, and among his fellow laborers. God has hitherto preserved our health; but the heathen around us are wasting away by disease, induced not by the climate, but by their imprudence and vices.

Dr. Holman has purposed to take his station at Mowee. That is a fruitful island, and we hope soon to see the standard of the Gospel planted there. The scruples of the king, with regard to the danger of additional missionaries in this field, we hope will have subsided before additional laborers can arrive. He expressed a regret, that no one of us could repair and build vessels for him. We think that a pious, skilful, and devoted ship-carpenter, inured to self-denial, and able to recommend and enforce the religion of Christ,

might be of incalculable benefit to this people. Such a mechanic they would prize above all others.

Call for more Missionaries.

We know not what divine wisdom intends to do here; but we think a great effort ought to be made, in every island, to establish Christianity and to take possession for Christ and the church, before that idolatry, which seems to have been crushed by a single blow of Jehovah's arm, should again be revived. The case is so new, and so unparalleled in the history of the world, that we know not what to say. *When hath a nation changed its gods?* The enemy may have retired but for a season, to appear again in his wrath, to kindle the flames of persecution, and reestablish the worship of demons in all its forms of pollution and cruelty. How often did Israel, the chosen of God, give melancholy proof of the most deep rooted depravity, and the incurable propensity of the human heart to the grossest idolatry, even with the lively oracles of divine truth in their hands, and the awful majesty of Jehovah's presence before their eyes. Were it not for the fact, that the present is an age of wonders, and the hope, that the Christian church will not relax the ardor of effort and the fervency of prayer for us and this people, we should expect soon to see the altars of abomination erected, and the powerful priesthood of superstition arrayed against this little, feebleband of Christian pilgrims, before one of us could preach plainly and impressively, in the language of the islands, the unsearchable riches of Jesus Christ. But in God is our hope; and we will not fear. We dare not put our trust in princes. The king of Zion alone is worthy of our confidence. It is he, who has begun the glorious work; and it will go on. The powers of earth and hell cannot successfully oppose it. We are nothing. And whether defeat or success shall be our particular lot, we know that the holy cause in which, under your patronage, we are allowed to embark,—cannot fail of ultimate and universal triumph. "Zion shall arise and shine,—the Redeemer shall reign,—the isles shall wait for his law. The glory of the Lord shall cover the earth, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

VOL. XVII.

Cheered with these divine consolations, in the midst of trials and privations—contented and happy in our work, weak and inexperienced as we are, we turn our eyes to you for counsel, and to Heaven for help, and subscribe ourselves, dear Sir, your servants for Jesus sake, and fellow laborers, in the vineyard of our Lord.

H. BINGHAM,
DANIEL CHAMBERLAIN,
SAMUEL WHITNEY,
SAMUEL RUGGLES,
ELISHA LOOMIS.

P. S. We send you by the *Levant* a copy of our journal up to the 19th of July, 1820. We wrote you by the ship *Mary*, Capt. Smith, about 50 days after our embarkation, and since our arrival another letter, No. 2, by the *L'Aigle*, Capt. Starbuck. In the second we gave a more particular account of our arrival and settlement; but this may reach you first.

JOURNAL OF THE MISSIONARIES.

As our present number can admit but a part of the journal, we commence at the time when the *Thaddeus* was approaching Owhyhee; and a more interesting epoch to the members of the mission can hardly be conceived.

March 28, 1820. Within two or three days sail of Owhyhee. We have thought it desirable to observe this day as a season of fasting and prayer, that we may be better prepared to enter on our work with proper feelings of heart; with confidence in God; with penitence for our own sins; with gratitude for the blessings of the Gospel; with compassion for the wretched children of superstition; with benevolence towards all intelligent beings; and with faith in the blood of Christ, and in his promises with reference to the salvation of the heathen.

First View of Owhyhee.

30. Let us thank God and take courage. Early this morning the long looked for Owhyhee, and the cloud-capt and snow-capt *Mouna-Keah*, appear in full view, to the joy of the little company on board. A heavy cloud now envelopes a considerable part of this stupendous mountain, on the summit of which a great body of snow appears, at intervals, quite above the clouds.

11 o'clock A. M. We are now coasting along the northern part of the island, so near the shore, as to see the numerous habitations, cultivated fields,

rising smokes in different directions, fresh vegetation, rocks, rivulets, cascades, trees, &c.—and, by the help of glasses, men and women, immortal beings purchased with redeeming blood. We are much pleased, not to say delighted, with the scene; and long to be on shore. Hopoo has designated the spot, in a little valley, near the beach, where he was born. He and his three countrymen are greatly animated with the prospect of their native shores. Near the southern extremity of the island, the walls of an ancient Moreeah, or heathen temple, appear, where the sacrifices of abomination have long been offered to demons.

4 o'clock P. M. As we double the northern extremity of Owhyhee, the lofty heights of Mowee rise on our right. As no canoes approach us, it is supposed to be a time of special *taboo*; and that all the people are employed in its observance. Capt. Blanchard has concluded to send a boat to make inquiries respecting the king and the state of the islands. Mr. Hunnewell, [one of the mates.] Thomas Hopoo, John Honoore, and others, have now gone on this errand, and we wait with anxious expectation for the

First Intelligence from the Island.

7 P. M. The boat has returned, having fallen in with a number of fishermen near the shore, who readily answered their inquiries; and the messengers have astonished and agitated our minds by repeating the unexpected information from the fishermen:—*that the aged king Tamahamaha is dead; that Reho-reho, his son, succeeds him; that the images of his gods are burned; that the men are all Inoahs, that is, they eat with the women, in all the islands; that one of the chiefs only was killed, in settling the affairs of government; and he for refusing to destroy his gods.*

If these are facts, they seem to shew, that Christ is overturning the ancient state of things, in order to take possession; and that these isles are waiting for his law, while the old and decaying pillars of idolatry are falling to the ground. The moment seems favorable for the introduction of Christianity and the customs of civilized life; and our hopes that these will be welcome, are greatly strengthened. There is some reason to fear, that the government is not settled on the firmest basis, and that there is less of stability and sobriety in the present king, than in his father.

Whatever may be his moral character and habits, we believe, in consequence of information collected from those who know him, that three important particulars may, with some confidence, be relied on: 1st. That he is specially desirous of improvement in learning: 2d. That he has long been indifferent to idol worship: 3d. That he is not unfriendly to the whites.

Our hearts do rejoice. Though we are disappointed in not being allowed to preach Christ to that venerable chief, who has so long and so ably governed this people; and though we believe we shall have trials sufficient to give exercise to faith and patience; yet in view of this wonderful revolution our hearts do rejoice, to hear the voice of one crying, *In the wilderness prepare ye the way of the Lord, make straight in the desert a highway for our God.*

*First Visit to the Island.**

31. The intelligence of yesterday is confirmed to day by a visit of brother Ruggles, Thomas Hopoo, and G. P. Tamoree, to the residence of Krimakoo, where they were received kindly, and entertained with unexpected civility. By them the widows of Tamahamaha sent us a present of fresh fish, coconuts, sweet potatoes, bananas, sugar cane, bread fruit, &c. expressing much satisfaction that we had come to teach them good things. In the course of the day, a number of the natives came off to the brig in their canoes with vegetables, manufactures, shells, &c. for the purpose of traffic, and to gratify their curiosity. The sight of these children of nature, drew tears from eyes that did not intend to weep. Of them we inquired, whether they had heard any thing about Jehovah, who made Owhyhee and all things? They replied that Reho reho the king had heard of the great God of white men, and had spoken of him; and that all the chiefs but one had agreed to destroy their idols, because they were convinced, that they could do no good, since they could not even save the king. Idol worship is therefore prohibited, and the priesthood entirely

* The vessel first made Owhyhee on the west, as she was sailing north; then doubled the north point, leaving Mowee on the right, and passed south along the western shore of Owhyhee. *Toeaigh Bay* is about 25 miles from the north point; and the residence of the king is about 35 miles further south.

abolished. *Sing. O heavens, for the Lord hath done it.*

Visit of Krimakoo to the Brig.

April 1. To-day as we were near his residence at Toeagh Bay, Krimakoo and his wife, and two widows of Tamahamaha, decently dressed, and attended with a considerable train of men and women, came on board the brig, having sent before them a present to Capt. B. of three hogs, and as many large bundles of sweet potatoes. They were introduced to the members of the mission family individually, and the mutual salutation of shaking hands, with the usual compliment "Aloha," passed pleasantly around among us all. When our table was prepared, they sat down to dine with us, and behaved with much decorum. From what we had heard and seen of the natives, the appearance of this noble chief was more interesting than we could have expected. His dress was a neat white dimity jacket, black silk vest, nankeen pantaloons, white cotton stockings, shoes, plaid cravat, and a neat English hat. He sometimes, however, lays these aside, for the simple native *maro* round the waist, similar to the Hindoo dress. He showed peculiar fondness for the children of Mr. Chamberlain. When we declared to him our objects in visiting the islands, and our desire to obtain a residence in them, in order to teach the knowledge of the arts and sciences, and of Christianity, he listened with attention; and said, he must see the king, and they must consult together about it; and they would let us know what they would say. As a token of friendship, he presented to brother Bingham a curiously wrought spear, which may serve for a pruning hook, or for a curiosity to gratify our American friends.

Our new visitors were pleased to find, that we could speak easy phrases in their language; and highly gratified, that we had instructed in our religion and brought with us natives of their country, who perfectly understand their tongue, and can therefore converse freely with them on these subjects. They made themselves more agreeable than could have been expected; and towards evening left us with apparently kind sentiments. On further examination, it appears, that the chief, who refused to renounce his idols, raised a considerable party with treasonable designs, and resisted till he lost 40 or 50

men and his own life. His party were subdued, and Krimakoo, with the loss of 6 or 10 men, was victorious; having been better supplied with muskets and ammunition than the disaffected party. The white men who reside in the islands, favored the cause of the reformers, and seem to rejoice in the destruction of the oppressive *taboo*. We are encouraged to hope, that we shall soon be allowed to take possession for the church and for Christ of this part of the "land, which remaineth to be possessed;" and to set up our banner without a contest: the priests of idolatry being now reduced to a level with the common people. At evening, as we moved slowly along the shores of Owhyhee, the moon rising behind its lofty mountains, brothers Bingham and Thurston sung their favorite Melton Mowbray,

"Head of the church triumphant," &c.

First Sabbath at the Islands.

2. *Sabbath.* As we expected soon to leave Toeagh Bay, and have no further opportunity at present to explore this part of the dark region with reference to establishing schools, and the institutions of the Gospel; and as Capt. B. was going on shore to call upon the chief, it was thought best, that brother Bingham should accompany him this morning for that purpose, to return before the hour of public worship. He accordingly visited the chief Krimakoo, and with him the most celebrated *moreeah* of the islands. It was built by Tamahamaha, who himself laid the corner stone. It stands on the brow of a hill, a little retired from the beach and fronting the sea shore. It consists now principally of a huge wall, about 10 feet thick at the base, and five at the top, 20 feet in height on three sides of the parallelogram, which is about 120 feet in breadth, and 240 in length; but in front the wall, instead of being elevated much above the area inclosed, consists of four or five large offsets down the declivity of the hill. These furnished convenient places for hundreds of worshippers to stand, while the priest was within, offering prayers and sacrifices of abomination. Within this inclosure are the ruins of several houses burnt to the ground, the ashes of various wooden gods, the remains of coconuts and other like offerings, and the ashes and burnt bones of many human victims sacrificed to demons. At the foot of the hill, is a similar inclosure,

280 feet in length, and 50 in breadth, which had been used for the sacrifice of various beasts, fish, fruits, &c. The walls and areas of these open buildings, once *tabooed* and sacred, are now free to every foot, useless, and tumbling into ruins. As upon the fallen walls of Jericho, so even here, where a careless intrusion was once punishable with death, "every man may now go up straight before him," and set up the banner of Israel's God. He it is who has brought into contempt what was once the pride of this people.

In the afternoon, Krimakoo and his company, who before visited us, came on board with an intention to accompany us to the residence of the king. Slowly passing along in the midst of these interesting isles, surrounded by a listening and admiring group of natives, including chiefs, and honorable women, with the few native youths who had been taught the Christian religion, we attended public worship on deck, and offered prayers and praises to the God of Zion. Brother B. preached from Isaiah xlii, 4, *The Isles shall wait for his law*. The topics of the discourse were the character of the Law-giver; of the law waited for; of those who wait for it; the evidence that these isles do now wait for it; and the consequences of receiving it. Though most of these islanders could not now understand the precepts of the law of Christ, yet they hearkened to the sound with almost perfect stillness, and were pleased with our singing and order of worship. Seldom have we attended on the duties of the sanctuary, when the theme and the occasion have been more interesting to our feelings.

One of the former wives of Tamahamaha had before requested that our "*wihenas*" [women] should make her a gown like their own; but being told that it was the Lord's day, and that it should be done tomorrow, she was satisfied as to the propriety of delaying it. This evening the sable group have spread their portable mats and tappas* upon the deck; and, with the skies for a canopy, have laid themselves peacefully down to sleep. May the Watchmen of Israel keep them and bring them to his heavenly rest.

3. (First Monday in April.) Approaching Kirooah bay, on the west side

of the island, and now in sight of the king's residence. Expecting an interview with him tomorrow, we lift up our petitions in concert with thousands of the friends of Zion, rejoicing in the hope that He, who has begun a good work in these islands, will carry it on to perfection.

4. At 10 o'clock this morning, 163 days from Boston, we came to anchor in Kirooah bay, about one mile from the king's dwellings. Krimakoo, who still appears to be friendly to our cause, being sent for by *Reho-reho*, went on shore; and soon after Messrs. Bingham and Thurston, and Thomas Hopoo, accompanied by Capt. B. followed, to lay before the king the plan of our enterprise. As we drew near the shore, we saw him bathing in the surf, in company with others. He was distinguished by ornaments of beads on his neck. As we landed, five or six hundred natives, of different ages and both sexes, swarmed around us; and, in their usual rudeness, gave a noisy irregular shout, and used all their eyes and ears to learn who and what these new visitors might be. Among the crowd was a distinguished native chief, called John Adams, who has acquired something of the English language and manners. He politely conducted us to his own house, and afterwards to the house of Mr. John Young, who has long resided here, has the rank of a chief, and is now acting secretary to the king; the late secretary of Tamahamaha, John Elliot, a Roman Catholic, having fled from the country. By him, and by Capt. Adams, an English settler with him, we were bidden welcome to the Sandwich Islands.

We then waited on the king, with the most important message that can be sent to any earthly potentate. Read to him the official letter of Dr. Worcester to Tamahamaha, and the letters of Capt. Reynolds to Tamahamaha, and to his son Reho-reho; and had them interpreted by Mr. Young and Thomas Hopoo. In the same manner we made known to the king the views of the American Board of Missions, and the wishes of the mission family. Presented the spy-glass furnished by the Board, which the king accepted very thankfully. He seemed pleased with the object laid before him, and disposed to consider the subject deliberately; expressed a degree of approbation; but appeared far from being in haste to give an answer to our message. All,

* It is supposed that mantles made by the natives from the bark of trees, is here intended.

indeed, both king and chiefs, honorable women and common people, whom we heard speak on the subject, expressed their approbation of our doings in the general term, "*miti*;" i. e. *it is good*.

We were shocked with the facts, which we learned, that this young ruler had no less than four wives; that one of them had been his father's wife; and another, even his favorite, was his father's daughter. When the king, his wives, and the chiefs around him, had taken their dinner of fish and *poe*, (a kind of cold pudding made of *taro*,) the four wives of the king sat down upon the mats at one corner of the room, and seemed to enjoy themselves very pleasantly at a game of cards; while we were endeavoring to interest the feelings of the royal family in the great objects of our mission.

5. Continued our negotiation, but made little progress. Presented to *Reho-reho* the elegant Bible furnished by the American Bible Society for Tamahamaha, for which he seemed grateful; also, Bibles to the king's daughters, furnished by particular friends.

Some conjectures, it appears, have been started, (from what source we know not,) that Great Britain might not be pleased with our settling here, as American missionaries;—and to increase the embarrassment, some reports were circulated, that the missionaries at Otaheite and Eimeo had monopolized both the trade and government of the Society Islands. These new and unexpected difficulties we endeavored to obviate, as well as we could; appealed to our public instructions, and to the full approbation of our design given by British subjects, British missionaries, and British Missionary Societies. Gave the assurance, that we had nothing to do with the political concerns of these islands; that there was no collision between the people of the United States and the people of Great Britain; and that several stations were occupied by American missionaries in the British dominions.

In the course of the day, as we passed near the place where several chiefs were spending their idle hours in gambling, we were favored with an introduction to Havahava, the late high priest. He received us kindly. On his introduction to Mr. Bingham, he expressed much satisfaction in meeting with a *brother priest* from America, still pleasantly claiming that distinction

for himself. He assures us that he will be our friend. Who could have expected that such would have been our first interview with the man, whose influence we had been accustomed to dread more than any other in the islands: whom we had regarded, and could now hardly avoid regarding, as a destroyer of his fellow men. But he seemed much pleased in speaking of the demolition of the *Moreeahs* and idols.

About five months ago the young king consulted him with respect to the expediency of breaking *taboo*; and asked him to tell frankly and plainly whether it would be good or bad; assuring him, at the same time, that he would be guided by his word. Havahava readily replied, "*miti*," *it would be good*; adding, that he knew there is but one *Akcoah*, [God,] who is in heaven, and that their wooden gods could not save them, nor do them any good. He publicly renounced idolatry, and with his own hand set fire to the *moreeah*. The king no more observed their superstitious *taboos*. Thus the heads of the civil and religious institutions agreed in abolishing that forbidding but tottering taboo system, which had been founded in ignorance, cemented with blood, and supported for ages, by the basest of human passions. They had indeed heard of the Christian's God, but gave no evidence that they understood his laws, loved his character, or feared his holy name. Whether they considered him as worthy of their homage or not, they were convinced of the vanity of idols, and the folly of idol worship. May the Lord Jehovah, whom they now believe to be the only living and true God, soon bring them to bow with humble reverence at his feet.

Before we returned to the brig, the favorite wife of the king expressed a decided opinion in favor of our settling in the islands; and requested that we might remain. The king, knowing her attachment to him, and willing to try her feelings, said to her pleasantly, that if he admitted and patronized the missionaries, he could be allowed but one wife, and he should not want her. As a gentle reproof, she arose from the mat on which they were reclining, and attempted to leave him; but he detained her, and turned off the subject playfully. Whether *he* felt the difficulty or not, *we* cannot but consider polygamy as one of the greatest barriers against the progress of Christianity here. But He who first established the institution of marriage, and blessed its legal bonds,

can, in infinite wisdom, overrule its abuses to His glory.

6. To day the royal family came on board the brig to dine. Reho-reho, dressed in a princely style, according to the fashion of the islands, having a *maro* round his waist, a green silken scarf upon his shoulders, beads on his neck, and a wreath on his head, was introduced to our female companions and helpers, the first American ladies he had ever seen. He was seated at the head of the table, and behaved with great civility. It gave us satisfaction to have this heathen ruler, and his followers, sit down with us at our own table; and, in his presence, to implore a divine blessing of the King of heaven, and acknowledge our obligations to Him, in whom we live and move and have our being: while we cherished the desire, and indulged the hope, that He, who made of one blood all nations to dwell upon the face of the earth, would soon bring the rulers and the ruled of this nation, to sit down at the feast of the Gospel made amply sufficient for all.

After dinner, we assembled on the quarter deck and sung, at the king's request, several psalms and hymns, with which he, and the multitude around, appeared pleased. Capt. B. Mr. H. and G. P. Tamoree with the bass viol, assisted the music. Shortly after, our visitors gave us their parting "*aloha*," (a word of friendly salutation,) and returned in a pleasant and friendly manner, and we hope with favorable impressions. A large double canoe, frequently with a sail, and a small awning or canopy, rowed by eight or ten men,—is the favorite vehicle for the conveyance of the royal family when they have only a short distance to sail.

7. Several of the missionaries and their wives made a short excursion on shore, and dined with the king. They were accommodated with a table and chairs, and served with a dinner somewhat in the American fashion. But the king, and his chiefs around him, and his wives, chose to sit down upon their mats, or rush carpets, to enjoy their fish and *foe*, baked dog, bread fruit and sweet potatoes.

8. Messrs. B. & T. and their wives went on shore, called on Mr. J. Young and found him diligently reading his Bible. Presented him a Bible as from the mission. Visited John Adams, a native chief, who treated them politely with a glass of wine. Gazed a little

while upon four large carved images, left standing on the beach, near the house, where the bones of Tamahama-ha are deposited. These senseless idols are said to belong to a sea captain, who has bought them for fuel. We intend to send home a representation of one of them. Visited the king, and dined at his table, after he had wasted a considerable part of the morning in sleeping off the temporary effect of *ava*. Eating, drinking, sleeping, bathing, gambling, &c. consume most of the time of the king and chiefs; so that they have little time to devote to important business. They know nothing of that laborious industry, or that promptitude and despatch in public concerns which are so common and so commendable in good magistrates and men of business, in civilized countries.

As Capt. B. was desirous to proceed, as soon as he accomplished his business with the king and chiefs, we were under the necessity of pressing them to a decision on the subject, which we had laid before them, sooner than they seemed inclined to give it. We urged the importance of taking one station at Woahoo, and one at Owhyhee, believing that we might thus commence and prosecute our work with less embarrassment to the government, with greater facility to ourselves, and with far greater benefit to the people in general, than we could by stopping all at Kirooah, or proceeding all to Woahoo. Our desire to settle at Woahoo was regarded with some suspicions that selfish motives, or political views, drew us thither. The king said, "you wish to go to Woahoo because provisions are so plenty there. All the white men wish to live in Woahoo;" intimating, at the same time, that he feared the Americans intended to get possession of the island. It is said, that some inconsiderate American seamen,—perhaps in the independent spirit of patriotism, which often breathes itself out in high sounding words, have told this too credulous people, that America would take these islands; and it is believed, that some English residents have insinuated and maintained the same thing. This will probably be a considerable impediment to our quiet settlement and extended operations. We wished to be so situated, that we might early give proof of our usefulness to the people, by introducing various useful arts, supporting ourselves with little expense to them or to

our patrons, and feeling ourselves settled and contented as citizens of the country. As we desired not only to do them good, but to have them see that our plan would not necessarily impose a tax upon them, we greatly feared the evil of becoming a burden to the government, which seemed to be unavoidable, if we settled upon the lava of Kirooah.* Besides, such is the situation, that we could not here give so impressive an example of domestic economy, industry, and comfort, as the plan of our mission contemplates; and as our instructions, and the duty of our station require. Still, it seems to be the pleasure of the king and some of the chiefs, that we should all settle down at Kirooah, immediately under their eye, to live and fare as they do. Permission was therefore given by the king for all to land here; and a large house, which had been occupied by Tamahamaha, and after him by his son, was assigned for our accommodation. This is 90 feet in length by 30 in breadth, without floor, partition or windows. From Reho-reho and Kaamanoo, (a widow of Tamahamaha,) a present, consisting of large hog, and several bushels of sweet potatoes, was sent on board for our table. Capt. B. considered the business as sufficiently settled for our landing. But we are by no means satisfied that this would be best at present.

9. *Sabbath.* Though it was the wish of Capt. B. to land us with our effects, as soon as possible, it was the unanimous vote of the brethren not to move an article of our baggage from the vessel on the Sabbath. Mr. Bingham being designated for the purpose, informed the king that, as it was the Lord's day, we should do no business in landing our goods; but that we would call on him tomorrow, to renew our petition for liberty to land part of our number at Woahoo; as the difficulty of obtaining wood, and water, and arable land at Kirooah, was an objection of no small magnitude to settling all together at this dry and barren place. He gave

* The site of the village of Kirooah is represented by sea captains, with whom we have conversed, as most uninviting. That part of the island was formed by a volcano; and there is little vegetation. Tamahamaha assigned it as a reason, why he selected this place for his residence, that by doing so he should keep his followers poor and dependent; whereas, if he lived in the rich and fertile tracts of Woahoo, they would be more apt to feel their consequence, and rebel against his authority. *Ed.*

us permission to come tomorrow, and make any proposals we pleased, with the assurance, that he would give them due consideration. We are indeed straightened, and need the guidance of infinite wisdom. It is the opinion of some of the chiefs, that our plan, for taking a station at Woahoo, is good; and it is the decided opinion of some others, persons who are acquainted with the two islands, that it is best. This afternoon enjoyed again in peace the privileges of public worship on board. Sermon on the trials of God's people, from 1 Pet. 1—7.

Petition to settle at Woahoo.

10. All the brethren went on shore to make one more united effort to obtain what seemed to all desirable. We thought it advisable to avail ourselves of the assistance of Mr. Conant, (one of the mates) who has some acquaintance and influence with some of the chiefs. We unexpectedly found that Krimakoo, who had left Kirooah before a final decision was given, had now returned. He has considerable control over Woahoo. To him, to John Adams, to Nihe, another native chief, to the king, and to Mr. J. Young, individually, were made known our wishes, that a part of our number should have liberty to proceed to Woahoo to settle there. This seemed to them to be indeed reasonable; and yet they hesitated to say it might be so. This afternoon Kaamanoo, who had yesterday sailed in a double canoe on a fishing expedition, for whose advice Reho-reho pretended to be waiting, returned successful. She had been the favorite wife of Tamahamaha, and possessed more property and power, than any woman in the islands. Her return was regarded as a very favorable event. About the same time Gov. Cox,* a native chief, arrived, who, we had been told, was lost in a late gale. He has great influence, speaks English, and is considered as a substantial friend of the whites; and at present is the commander of the Bourdeaux Packet, one of the king's vessels. His return from Woahoo was at the very moment when the important question was pending; and when we thought that his influence was most needed. We could not fail to regard this as a smile of Providence peculiarly auspicious; and we could

* The proper name of this chief is *Tiamoko*.
Editor.

scarcely avoid exclaiming, *the Lord is on our side*. The king and queens, as they are called, and all the principal chiefs, except *Boka* and *Tamoree*, from all the islands, were now at this village; and it was our desire, that they should be together in one place, that they might unitedly consider and settle the important business, for which we were anxiously waiting.

Dance of the Natives.

Before any decision could be made, two youths presented themselves on the common, near the king's dwelling, prepared for a public dance. This drew the attention of all, and probably nearly two thousand people were soon collected to see the childish amusement. The dancers were fantastically dressed, in the manufactures of the country, having on their heads and wrists a small wreath, around the waist a large quantity of spreading *tappa*, and on the leg a cumbersome kind of gaiters,—thickly set with dog's teeth, which rattled together at every step, and answered in time to the music. This was sung and played, by five or six men, who were seated along on the ground, at one side of the square, each drumming with his hands upon a large *calabash*, or gourd shell, beating the ground with this instrument at the same time, and singing with great vehemence a rude song. While the eyes and ears of this great multitude were engrossed with this idle, time-killing, employment, we longed to interest their souls with the news of the great salvation; and to lead them from these fascinating vanities to the dignified and delightful worship and service of their Creator and Redeemer.

The Application formally made.

Just at evening, Kaamanoo came into the presence of the king; and they at length listened to our propositions. After many inquiries, respecting our design, and the number of arts which we could teach, they seemed to be satisfied that our intentions were good, and that we might be of some service to them. To obviate the objection before urged, the fear of displeasing Great Britain, they concluded and directed that Mr. Young should write to England, that American missionaries had come to settle here not to do any harm, but to teach the people of these islands all good things. The king was much grat-

ified to find that we understood so many useful arts; inquired very earnestly whether we had any ship-carpenter, saying, that he greatly needed one to repair his vessels, and expressed a regret that we had not brought one. Our number, and the fear that we might become burdensome or dangerous, appeared to have influence on the mind of the king. He said we must not send for any more missionaries; as much as to say, even if we had come without arms, or hostile intentions, our successors might be of a different character.

When we had finished our propositions and made all the statements, which we thought proper to be made at this time, we left the king and his advisers, that they might have a general consultation among themselves to night, and give us their determination in the morning. We believe the Lord is on our side, and that he will hear our prayer, and grant us our request, when he has sufficiently tried us by delay.

Decision of the Government.

11. Mr. Bingham being somewhat exhausted by the long continued negotiation, and seriously indisposed to-day, Mr. Thurston and Dr. Holman went on shore to hear the decision. We rejoice to say, that the decision was favorable. Our joy is mingled, however, with the painful thought of so speedy a separation. The order of the government is, that two of the brethren with their wives, and two of the native youths, should remain here; be furnished, at the public expense, with lodgings, water, fuel and provisions; and be permitted to commence their appropriate work, with the promise of protection: and that the rest of our number should be allowed to proceed to Woahoo, and there be accommodated with convenient houses. The king was told, that, if we did not do them good, he might send us all away from his territories. As it was the pleasure of the king that Dr. Holman with Thomas Hopoo and William Tennooe should remain, it was easily agreed among ourselves thus far, and these were designated to stay. It was also easily agreed, that one of the ordained missionaries should remain here, to maintain the standard of the Gospel. The trying question, which of the two, was decided by ballot, and brother Thurston was, to our mutual satisfaction, appointed to occupy this important

post. Though some of our fondly anticipated plans are overturned by this separation; yet we are consoled by the full conviction, that our duty requires it, and by the happy reflection, that we proceeded with deliberation and prayer, and according to the best means of judging which were in our power.

First Settlement of the Gospel in Owhyhee.

12. A busy, trying, joyful and memorable day. Brother T. and Dr. H. with their wives, and Thomas Hopoo and William Tannoee, landed and took up their residence at Kirooah. The day was spent principally in selecting and removing their effects from the brig, dividing to them such portions of the common stock, as seemed desirable and necessary for their immediate use; and making the best arrangements, in our power, for their comfort and usefulness. As the brig lay about a mile from the shore, the boats were employed all day in transporting the baggage, &c. to the beach; and several of the king's men, with one of the brethren, in removing them from the beach to a small house formerly occupied by Dr. Elliot, now designated for the temporary use of the mission. After tea, those of our number, who had willingly determined to commence their work here, took leave of the Thaddeus, and of most of the remaining members of the mission family, and repaired to their lodgings on heathen shores. They were accompanied by Mr. Bingham and Capt. Blanchard, and, with particular instructions, mutual counsels, and affectionate salutations, they were commended to the grace and protection of Him who said, "Lo I am with you alway," and were left to the peculiar privations and enjoyments of their new and untried situation.

At a late hour in the evening the king was found diligently engaged with his book, having begun in earnest to learn the rudiments of the English language, and made pleasing progress for two or three days. Taking leave of him, we weighed anchor, and immediately sailed for Woahoo.

Thus in the name of our God have we set up our banner on the benighted shores of Owhyhee; and have stationed a little feeble band to support it there. May the blessing of the God of Jacob rest upon them, make their house a Bethel, their instructions a light to those

who sit in darkness, and their influence a perennial stream whose gentle flow shall fertilize the barren waste, and make glad the city of our God.

Description of Kirooah and its Vicinity

Kirooah is a considerable village, containing two or three thousand inhabitants. It has a battery of 20 or 30 guns, and a garrison of about 200 soldiers. It is built upon lava and sand. The face of the surrounding country is not pleasing; as it appears to have been formed by volcanic eruptions, rising gradually from the shore, until it swells into a mountain, at the distance of 6 or 8 miles to the east. Cocoa-nut trees line the beach, together with a few low shady trees; and further back a tree yielding a species of oil-nut, which the inhabitants burn instead of lamps. About four miles back from the bay, bread fruit, bananas, sugar cane, sweet potatoes, and mountain taro, are produced, and a variety of vegetables here and there, where a little soil can be found to support them. There are no streams of water at Kirooah. The inhabitants generally use brackish water, which they find near the shore; or the water that is caught in the rocks; but the chiefs send back several miles for the water which they drink, which is found fresh and cool in caves and natural reservoirs. The case is similar at Karakakooa. But the country southeastward from Kirooah, at the distance of 15 or 20 miles, which Mr. Chamberlain and Mr. Whitney explored, has an excellent soil well adapted to agriculture; yet not very well supplied with living streams, or favored with successive rains.

13. Last night we left Kirooah bay. We have lost sight of Owhyhee, and passed Mowee again. Several of the family feel the motion of the brig so sensibly as to be sea-sick. The same persons were affected in a similar manner, whenever we had a rough sea, during the whole of our passage from America.

(To be continued.)

Our readers will doubtless be very desirous of seeing the history of the mission brought down to the date of the latest intelligence. As our limits will not permit a larger insertion from the journal, we briefly enumerate the following particulars.

On the 14th of April the Thaddeus anchored at Hanaroora, in Woahoo. On the 19th

the missionaries landed with their effects. They were kindly welcomed to the islands by American and British sea captains, and other temporary residents; were accommodated with houses, till they should be able to possess houses of their own; and speedily entered upon the regular labors of their mission. On the 14th of May, they opened a subscription for an Orphan School Fund, which was so patronized by American and British visitors, that within two months, more than three hundred Spanish dollars were subscribed. The general state of the mission is given in the joint letter of the missionaries, published in the preceding pages.

Mrs. Loomis was made the happy mother of a fine son, the 16th of July. This was the first white child ever born in the islands.

At the last dates, *Krimakoo*, the prime minister, was very desirous to have one of the missionaries live with him; and it was determined that Mr. Loomis should comply with his request, and reside, for awhile, at *Tocaigh* bay.

Thomas Hopoo and John Honoorree were very exemplary. Thomas was daily and laboriously engaged in the duties of the mission, and was in high favor with *Reho-reho*.

It is painful to add, that William Tennooe had discovered signs of defection from the strictness of the Christian life, soon after he arrived at the islands. Various attempts were made to reclaim him; but they were ineffectual, and he was formally and solemnly separated from the church, about the 20th of July. He has many friends in this country, who entertained strong hopes of his piety. They will not cease to pray, that he may be brought to repentance, and saved to the mission.

The determination of Dr. Holman to settle by himself, on the island of Mowee, was regretted by his associates. Let us hope, that if this measure should prove to be injudicious, he will cheerfully abandon it.

On the whole, the state of the mission is extremely encouraging. Many signal interpositions of Providence in its favor have already been experienced, and should be gratefully commemorated. The same God, who has sustained and cheered the missionaries hitherto, is able to give them complete success.

The Christian community in this country has felt a great interest in the reception, which these islands of the sea should give to the her-

alds of the cross. Many fervent and importunate prayers have been offered daily, since the first preparatory measures were taken for the mission, that God would open a door of access to the pagan islanders. Such a door appears to be opened. The missionaries are received; the natives are willing to be taught; the voice of prayer and praise is heard; and the truths of the Gospel are communicated. There is good reason to hope, that Christianity will henceforth maintain a stand, where it has been so recently planted, and will finally prevail and prosper among these benighted children of Adam.

Let every friend of missions, then, while he rejoices on account of the divine goodness to this attempt to honor the name of Christ among the heathen, come before the Lord with a *thank-offering*, suited to express the sincerity of his gratitude, and the high estimation in which he holds the missionary cause. Let not the claims of millions be disregarded; especially let not the wants of our own missions be unheeded. Happy would it be for the cause of the Gospel; happy for a perishing world, if the various exhibitions of God's favor to missions were to encourage all the professors of godliness to redouble their exertions, and to urge forward the work of converting the Gentiles, as a work reasonable, practicable, obligatory on Christians, imperiously demanded, infinitely desirable, and supremely important.

That this effect may be produced, every disciple of Christ must make the call of his Lord personal to himself. He must say, not with his mouth only, but with his heart, *Lord what wilt thou have me to do.*

DESTRUCTION OF IDOLATRY AT THE SANDWICH ISLANDS.

It may be interesting to some of our readers to peruse the following paragraphs of a letter, written by one of the mates of the *Thaddeus*, who had previously been much acquainted at the Sandwich Islands. The letter is dated July 22d.

"I shall not undertake to give you a detail of the voyage, nor of the reception which the mission has met with at the islands; for you have it from a more able pen. I congratulate you on the highly favorable reception of the mission.

"The great and important revolution, which has followed the death of Tamahamaha, has opened the way for missionaries, and seems to insure them success. But they have a great work before them; having ignorance and the remains of superstitious prejudices to combat.

"The great events of the revolution seem wrought by miracle. It was with astonishment that I heard, "Owhyhee's idols were no more." The great change was most apparent to me. Knowing, as I did, their former attachment and deep rooted prejudices in favor of their *taboos*, and their superstitious reverence for their vain *akooahs*; that they were "no more" was what I could not realize, until I had trodden on the ruins of some of their late altars of abomination, and seen the ashes of their once sacred idols mingled with the dust.

"I now have the pleasure of seeing a part of the missionaries comfortably situated at this place, having already commenced their work, and appearing to enjoy many pleasures of domestic life, while all branches of the mission are enjoying the respect and confidence of the natives.

"The king was the first to become a pupil; and the bye word among all classes of the natives is "the A, B, C."

"Sir, I doubt not that the blessing of God will crown all their labors with abundant success, both in civilizing and Christianizing this nation."

EXTRACT OF A LETTER FROM MR. WHITNEY
TO THE CORRESPONDING SECRETARY.

Atooi, Aug. 1, 1820.

It is with pleasure I can state to you, that we are now safely and pleasantly settled at our appointed station. We arrived at this island on the morning of the 25th of July; were met in the offing, immediately after the ship came to anchor, by the king and queen, with their retinue; and were received with every mark of parental affection. "*Nooe nooe, miti*," (we love you much,) responded from a hundred tongues. We were conducted to a house, which had been previously prepared, and where every thing necessary for our comfort was provided.

George tells us, that his father and mother have been engaged for three weeks past in learning to write. You will see what improvement they have made by a specimen consisting of three letters; one written by the king, and directed to yourself; the two others written by the queen. One to Mrs. Sarah Wells of Windsor, Con. the other to Mrs. William Partridge, of Pittsfield, Ms. We wish you to make what use of them you think proper, and then send them to the persons, to whom they are directed. The king and queen first dictated what they wished to send; which was written, and then copied, in their own hand, by imitation.

The king's youngest son has likewise made considerable improvement. He has written to the Rev. Mr. Daggett Principal of the Foreign Mission School. Our friend George treats us with much attention. We eat at his table, and he appears anxious to render us all the assistance in his power. He usually attends family prayers with us, and is evidently less skeptical than formerly. On the Sabbath, we attended public worship, and read a sermon written by the Rev. Daniel A. Clark, of Southbury, Con. entitled, "THE CHURCH SAFE." The king and queen, with their servants, attended, and appeared well pleased. After

the services were completed, the king said, "I like your way of worship, very much; my old way is *poopookah* (good for nothing.) I will come every Sabbath, and by and by we will build a large church and be like good people in America."

At present we have great encouragement to hope and pray for the blessing of God to attend our labors. The people have turned from the worship of idols;—kings have become nursing fathers, and queens nursing mothers;—our hands are strengthened and our hearts made joyful. But we rejoice with trembling. There is much need for us to be humble, and walk softly before our God. The materials of which the Lord's house is to be built are rough, and will require the sledge, the saw, and the hammer. These people are naturally fickle minded; and we know not how soon the current of feeling may be changed. The clouds, which are now out of sight, may soon gather in our horizon, and storms of persecution may extinguish these rising hopes; yet, He who hath said, "*Lo, I am with you*," is our helper, and we will not fear,

Yours, &c.

SAMUEL WHITNEY.

LETTER OF MR. RUGGLES TO THE TREASURER.

Wymai Village, Atooi, Aug. 2, 1820.

Very Dear Sir,

BEFORE the Levant left Woahoo, Mr. Bingham made out a list of articles wanted for the mission family, and requested me to copy and send it to you, with such additions as Mr. Whitney and myself should see needful after we arrived at this place. I now transmit to you the list, though I believe we have made no enlargement.

[Here follows the list, with some remarks upon it.]

At this station we have not one article of cooking utensils, but are entirely dependent on the king, who says we shall never want for any thing, while he lives. He requests me to mention to you, that he very much wants a good minister, physician, house and ship carpenter, cabinet-maker, and powder-maker, to come and live with him; and says he will support as many good people, as will come to his island. We are all in health, pleasantly situated, and happy in our work. We can contentedly sit down to our great business on these idolatrous shores, and willingly, yes *delightfully*, spend our days, and consume our strength in endeavoring to lead the untutored pagans from nature up to nature's God; in pointing out to them a way which leads from this thorny desert to the celestial paradise. But alas, our weakness and ignorance. We are but feeble instruments, and know not how to act. God has placed us in a wide and open field, which is already white to the harvest; a field, which requires *many* laborers. We are but two in number, without a leader and without a counselor. But we will not be dismayed; the God of Israel is our shepherd and our strength. Our cause is His; He will protect it; and will not forsake his servants. Confiding in his promises, and leaning on his almighty arm for guidance and support, we will venture on our way, hold up to the heathen the *Ensign of Peace and salvation*, and

invite them to the Lamb of God, which taketh away the sins of the world.

George treats us with the affection of a brother, and his parents with every mark of parental kindness. The king is now building us a convenient house 40 feet by 22, thatched with grass and lined with bulrushes; and this morning he has commenced building a *very large house* intended for a meeting and school house. This is to stand near the king's, and enclosed with a wall 10 feet in height, to prevent the danger of fire: thus we see the literal fulfilment of the prophecy, that kings shall become nursing fathers and queens nursing mothers. We shall soon see a temple erected on this pagan isle; (and on the very ground too where a short time since stood a celebrated Moreeah;) a holy temple dedicated to the worship of the living God. But we have no minister to enter it, and proclaim the unsearchable riches of Christ, and break the bread of life to the perishing multitude around. We look to the American churches for help. We really need help. May we not hope, in the course of a year or two at least, to welcome a little bark in this port, freighted with Christian soldiers, who have bid farewell to soft indulgence, and come over to the help of the Lord, prepared to bear with firmness and unwearied patience all the trials and difficulties of a missionary life.

Brother W. and myself, with our dear wives, send love to all our friends.

Yours in haste,

SAMUEL RUGGLES.

LETTER OF TAMOREE, KING OF ATOOI, TO THE
REV. DR. WORCESTER.

THIS letter was dictated by the king, who has for many years been able to speak broken English. It was written down from his mouth, in a large plain hand, which he copied himself.

Atooi, July 28, 1820.

DEAR FRIEND,

I wish to write a few lines to you, to thank you for the good Book, you was so kind as to send by my son. I think it is a good book;—one that God gave for us to read. I hope my people will soon read this, and all other good books. I believe that my idols are good for nothing; and that your God is the only true God, the one that made all things. My gods I have hove away; they are no good; they fool me; they do me no good. I take good care of them. I give them cocoa-nuts, plaintains, hogs, and good many things, and they fool me at last. Now I throw them all away. I have none now. When your good people learn me, I worship your God. I feel glad you good people come to help us. We know nothing here. American people very good—kind. I love them. When they come here I take care of them: I give him eat; I give him clothes; I do every thing for him. I thank you for giving my son learning. I think my son dead. Some man tell me he no dead. I tell him he lie. I suppose he dead. I thank all American people. I feel glad to see you good folks here. Suppose you come, I

take good care of them. I hope you take good care of my people in your country. Suppose you do, I feel glad.

I must close.

Accept this from your friend,

KING TAMOREE.

Samuel Worcester, D. D.

LETTER FROM THE QUEEN OF ATOOI TO THE
MOTHER OF MRS. RUGGLES.

THIS letter was dictated by the queen, interpreted in broken English, written down verbatim, and copied by herself in a plain legible manner.

Atooi, July 28, 1820.

Dear Friend,

I AM glad your daughter come here. I shall be her mother now, and she be my daughter. I be good to her; give her tappa; give her mat; give her plenty eat. By and by your daughter speak Owhyhee; then she learn me how to read, and write, and sew; and talk of that Great Akooah, which the good people in America love. I begin spell little: read come very hard, like stone. You very good, send your daughter great way to teach the heathen. I am very glad I can write you a short letter, and tell you that I be good to your daughter. I send you my *aloha*, and tell you I am

Your friend,

CHARLOTTE TAPOOLEE.

Queen of Atooi.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS,

From Feb. 21, to March 20, 1821.

<i>Alfred, Me.</i> Monthly concert, by the	
Rev. N. Douglas, for Am. In.	\$4 00
A Baptist, for do.	1 00
<i>Andover, Ms.</i> A friend, savings &c.	4 48
<i>Ashfield, Ms.</i> Fem. For. Miss. So. for	
NEHEMIAH PORTER, by Miss M.	
Alden,	8 75
So. of young men, by C. Bement,	9 25
<i>Ashford, Ct.</i> Mon. con. for Ind. miss.	15 00
<i>Augusta, Oneida co. N. Y.</i> Fem. Asso.	
by Melissa Moss,	20 00
Instructress of a school,	50
<i>Bath, Me.</i> For. Miss. So. by J. Hyde,	92 00
A friend for a child in Mr. Poor's	
family, to be named ELLINGWOOD	
JENKS,	\$12 00
From the same,	13 00—25 00
<i>Beaver, Pa.</i> Two ind. to Mr. B.	1 25
<i>Bergen, Genesee co. N. Y.</i> The Rev.	
Herman Halsey,	\$2 50
Dea. Levi Ward,	1 00
Mr. John Ward,	1 00—4 50
<i>Bethlehem, N. Y.</i> Hea. Sch. So. to	
Mr. B. for West. Miss. by A.	
Mansfield, Treas.	4 00
Rev. Artemas Dean,	5 00
Indiv. by Mr. Dean,	2 00
Coll. on the Sabbath,	11 09
Mon. con.	16 00
[Of this last \$12 are for JOHN DEN-	
NISTON, and the rest for Pal. miss.]	

<i>Bethlehem, Pa.</i> Rev. Mr. Froeloff, a Moravian clergyman, to Mr. B.	5 00
<i>Beverly, Ms.</i> Miss W's school,	56
Monthly concert, by the Rev. David Oliphant,	34 00
<i>Blooming-grove, N. Y.</i> Rev. Mr. Halsey, to Mr. B.	5 00
Coll. on the Sabbath,	38 50
<i>Boothbay, Me.</i> Mon. con. by the Rev. I. Weston,	13 56
Charity box of Mr. Weston,	1 00
A revolutionary pensioner,	10 00
<i>Boston, Ms.</i> From a true friend of missions, communicated in a private manner,*	1,000 00
Society of Females for promoting Christianity among the Jews, for the school of Jewish children at Bombay, by Miss Frances Erving, Treasurer,	100 00
A lady, by Mr. H.	15 00
Children unknown, for ed. hea. chil.	1 87
Mr. Asa Ward,	12 00
Charity box,	1 00
United mon. con. for Pal. miss.	87 54
A friend, for JAMES GIRDWOOD,	12 00
Charity box at Miss Witham's for Pal. Miss.	9 00
Fem. Benev. So. for two children in Ceylon, S. E. DWIGHT, and E. D. GRIFFIN, by Miss Woodman,	24 00
A friend,	5 00
<i>Brattleborough, Vt.</i> So. of young men, by J. A. Blake,	12 00
<i>Bridgeton, Me.</i> Fem. Miss. So. by Miss Harriot Church,	40 00
<i>Bridgewater, Ms.</i> E. par. Fem. Cent So. by Miss Deborah Reed,	12 50
<i>Brookfield, Ms.</i> Dorcas So. in W. par. by Mrs. S. H. Merriam,	12 00
<i>Brookline, Ms.</i> A subscriber to the Recorder, by Mr. Willis,	2 00
<i>Cambridge, N. Y.</i> Mon. con. for two children in Ceylon, named NATHANIEL S. PRIME and JULIA ANN PRIME,	30 00
Rev. Alexander Bullions,	5 00
William Stevenson, Esq.	30 00
<i>Canaan, N. Y.</i> Coll. by Mr. Goodell,	7 35
Mon. con.	7 00
<i>Canton, Ms.</i> Fem. Mite So. for Pal. miss. by Frances Crane,	13 01
<i>Carlisle, Pa.</i> Coll. in the Rev. Mr. Duffield's So. by Mr. B.	15 50
<i>Chambersburg, Pa.</i> Coll. in the Rev. Mr. Denny's So. by Mr. B.	25 50
A Roman Catholic priest,	50
Fem. Miss. So. by Mrs. Denny,	15 50
Several ladies,	6 75
Mrs. Capp,	25
<i>Charleston, S. C.</i> Juv. Hea. Sch. So. in Mrs. Hahnbaum's seminary, for two children at Elliot, NATHANIEL RUSSELL and ELIZA BEACH,	40 00
<i>Charlestown, Ms.</i> A friend of missions, by the Rev. Warren Fay,	5 00
Communicated by a young lady, for Eastern missions,	2 00

* This donation was mentioned at the close of our last number; but is now first included in the monthly list. As the donor is entirely unknown, this sum is placed under the Boston head, because it was received here.

For Am. Ind.	2 00
<i>Chatham, N. Y.</i> Coll. by Mr. Goodell,	3 50
Fem. Concord Society,	5 50
<i>Chester, N. Y.</i> Coll. by the Rev. Mr. Thomas, to Mr. B.	5 82
<i>Cincinnati, O.</i> Coll. by Mr. B.	59 18
Mr. Campbell, a passenger in the mission boat, with Mr. B.	5 00
A member of an African school,	6
<i>Claremont, N. H.</i> Fem. Hea. Sch. So. by Mary F. Stevens, Treas.	14 00
<i>Colchester, Con.</i> The Muslin Band, by Caroline Watrous, for a child to be named ASA BIGELOW,	12 00
<i>Columbia, Pa.</i> A female friend, by William F. Houston, Esq.	7 00
<i>Concord, Vt.</i> Fem. Cent So. by Prudence Heywood, Treas.	14 50
<i>Concord, Ms.</i> Mon. con. by the Rev. Dr. Ripley,	7 22
A friend of missions, by do.	5 00
<i>Constantia, N. Y.</i> Coll. by the Rev. D. R. Dixon,	1 46
Small children of Dea. S.	21
<i>Conway, Ms.</i> Dorcas So. for the mission at Brainerd, by Mrs. Mary Billings,	10 36
<i>Cross-creek, Pa.</i> An ind. by Mr. B.	1 00
<i>Cross-roads, Pa.</i> do. do.	1 00
<i>Croydon, N. H.</i> Dea. Seth Littlefield,	12 00
<i>Coxsack, N. Y.</i> Coll. in the Dutch Reformed Church, by Mr. Goodell,	29 27
<i>Danvers, Ms.</i> A Society of females, for a child in Ceylon to be named MARY POOR,	12 00
Subscribers for the education of heathen children, by Mr. Enoch Poor,	75 00
<i>Durham, N. Y.</i> Char. So. in the first parish, by the Rev. Dr. Porter,	10 00
Children in Sab. School, &c.	23 16
Mon. con.	12 00
Classes in a Sab. Sch. for hea. chil.	1 77
<i>East-Hartford, Con.</i> Coll. in the first chh. by S. Pitkin, Esq.	40 00
Mon. concert,	13 00
<i>Easton, Pa.</i> Individuals to Mr. B.	3 68
<i>Elliot, Choctaw nation.</i> Twelve hired men, at the suggestion of Mr. Kingsbury,	56 50
<i>Fitzwilliam, N. H.</i> A female, for missions to the Ind. by Mr. N. Willis,	1 50
<i>Frankfort, Ken.</i> Ladies, remitted to the Rev. Ard Hoyt,	70 00
<i>Franklin, Ct.</i> Cherokee Miss. So. by William C. Gilman,	10 50
<i>Genoa, Delaware Co. O.</i> Miss Experience Washburn, by W. Williams, Esq.	4 00
<i>Goshen, N. Y.</i> Coll. in the Rev. E. Fisk's cong. by Mr. B.	26 35
<i>Greensburgh, Pa.</i> Coll. in the Rev. Mr. Spear's cong. by Mr. B.	9 49
<i>Harrisburgh, Pa.</i> Coll. in the Rev. Mr. DeWitt's cong. by Mr. B.	30 51
<i>Hartford, Ct.</i> Young Men's Aux. For. Miss. So. by B. W. Birge Treasurer,	70 00
An unknown friend,	5 00
<i>Hinesburg, Vt.</i> Mon. con. by the Rev. Otto S. Hoyt,	6 00
Fem. Char. So. committed to the Board, by the Rev. Mr. Hoyt,	30 00
<i>Holden, Ms.</i> Mon. con. by Mr. Kendall,	11 00

<i>Hopkinton, St. Lawrence Co. N. Y.</i>	
So. of females, for the F. M. School,	
by the Rev. H. S. Johnson,	11 00
<i>Huntington, Ct. The Rev. Thomas</i>	
Punderson,	50 00
<i>Keene, N. H. Mon. con.</i>	6 60
<i>Kinderhook, N. Y. Coll. for the Pal.</i>	
miss. by Mr. Goodell,	5 50
<i>Kingston, Pa. Fem. Hea. Miss. and</i>	
Sch. So. by Miss Ruey Hoyt,	10 00
<i>Kinsman, O. Chil. in Miss I. Hic-</i>	
cox's school,	1 66
<i>Lancaster, Pa. Ladies' Reading So-</i>	
ciet, by Sarah H. Franklin,	40 00
<i>Lebanon, N. H. Fem. Bib. So. by</i>	
Miss Lydia E. Hough,	7 00
<i>Lebanon, Pa. Amos Buck, to Mr. B.</i>	2 10
<i>Lee, Ms. Coll. on the Sab. by Dr.</i>	
Hyde,	36 00
<i>Lenox, Ms. Mr. Gleason, to Mr. C.</i>	1 00
Rev. Mr. Cowan and his lady,	2 00
<i>Lexington, Ken. The Transylvania</i>	
So. remitted to the Rev. A Hoyt,	50 00
<i>Lime, N. H. Gentlemen's Asso. by</i>	
the Rev. N. Lambert,	18 10
Ladies' Asso. by do.	3 00
<i>Litchfield, Co. Con. For. Mission</i>	
Society,* by the Hon. Benjamin	
Tallmadge, Treas.	1,048 00
<i>Livingstonville, N. Y. Chil. in Sab. S.</i>	38
<i>Louisville, Ken. Coll. by Mr. B.</i>	15 81
Charles B. King, Esq.	15 00
<i>McConnellsburgh, Pa. Individuals,</i>	
by the Rev. Mr. Keller,	4 31
<i>Madison, Indiana. Two persons,</i>	2 00
<i>Marblehead, Ms. Mon. con. by the</i>	
Rev. S. Dana,	10 00
Ladies for a child named SAMUEL	
DANA,	12 00
A lady, by the Hon. W. Reed,	10 00
<i>Marcellus, N. Y. Fem. Char. So.</i>	7 00
Rev. Levi Parsons,	1 00
<i>Marietta, O. A friend, by Mr. B.</i>	3 00
<i>Maysville, Ken. Ind. by Mr. B.</i>	1 25
<i>Meredith, N. Y. Cent So. by the</i>	
Rev. Dr. Porter,	5 44
Mon. concert,	5 00
A little boy,	25
<i>Mexico, N. Y. Mon. con. by William</i>	
Williams, Esq.	3 00
<i>Middlebury, Vt. An unknown friend,</i>	1 00
<i>Morristown, N. J. Mrs. S. Condit,</i>	
for the Ceylon mission, by the	
Rev. Dr. Richards,	10 00
From a child for do.	1 00
Mrs. Charlotte Barden,	10 00
<i>Nassau, N. Y. Coll. by Mr. Goodell,</i>	12 09
<i>Nelson, N. H. A friend of missions,</i>	10 00
<i>New Albany, Ind. Ebenezer Baldwin,</i>	50
Coll. by Mr. B.	3 93
<i>Newark, N. J. In a box of clothing</i>	
sent to Elliot,	1 00
<i>New Braintree, Ms. Mrs. Catharine</i>	
Dorr, by the Rev. J. Fiske,	10 00
<i>Newburgh, N. Y. By Rev. John</i>	
Johnson to Mr. B.	11 00
Mr. Halsey, to do.	5 00
do. to Mr. Smith,	69
<i>Newburyport, Ms. Rev. John Giles,</i>	
for ed a child in Ceylon,	12 00

* It is ascertained, that the annual payment of this Society, collected in Feb. and March, will exceed \$1,500.

Young Ladies Benef. So. by Betsey	
Bartlet, Treasurer, for SAMUEL	
SPRING,	\$30 00
The same, for LUTHER F.	
DIMMICK,	12 00—42 00
<i>New-Haven, Con. Rev. Samuel Mer-</i>	
win,	3 60
Fem. For. Miss. So. by Miss A.	
Dunning,	50 00
<i>New-Lebanon, N. Y. Coll. by Mr. G.</i>	12 43
Elisha Gilbert, Esq. for W. Ind.	5 00
Assoc. of young persons, for do.	1 00
<i>Newton, N. J. Miss Johnson,</i>	12
<i>New-York. Arthur Tappan, Esq.</i>	50 00
E. and S. Bloomfield, for SMITH	
BLOOMFIELD, by Mr. Sayre,	12 00
Fem. For. Miss. So. by Mrs. Fern,	
Treasurer,	64 00
Chil. in 1st class of Sab. School, No.	
14, by Miss R. L.	4 50
<i>North Bridgewater, Ms. Evang. So.</i>	
by the Rev. D. Huntington,	52 23
Mrs. L. Ames, \$1; Mrs. T. Carey,	
25 cts. a friend, 75 cts.	2 00
Mrs. M. Howard,	1 00
<i>Northington, Con. Rev. Bela Kel-</i>	
logg, for BELA KELLOGG in Ceylon,	12 00
<i>Norwich, Vt. (S. soc.) of which</i>	
\$16 32 for R. W. BAILEY,	28 33
<i>Norwich, Con. Cher. Mis. So. by</i>	
W. C. G.	16 00
Mrs. Hannah Lathrop an an. pay.	12 00
Chil. of C. Lathrop, Esq. for ed. a	
heath. child in Ceylon,	5 50
<i>Nottingham West. N. H. Collec. in</i>	
Presby. So. for Ind. miss.	4 10
Mr. Joseph Winn,	1 00
<i>Ook-tib-be-ha, Choct. nation. A hired</i>	
man,	12 00
<i>Path Valley, Pen. Rev. Mr. McGin-</i>	
ley, by Mr. B.	2 00
<i>Pelham, N. H. Mrs. E. Benson, by</i>	
Rev. J. H. C.	4 00
Miss Hannah Church,	1 00
<i>Peru, Ms. Indiv. by Miss Frissell,</i>	4 50
<i>Philadelphia. Annual subscription</i>	
from "H."	10 00
<i>Pittsburgh, Pen. Coll. at prayer meet-</i>	
ing, in the Rev. Mr. Heron's chh.	6 37
<i>Pittsfield, Ms. Ind. by Mr. Cushman,</i>	15 00
Mon. con. by Rev. H. H.	3 00
<i>Pleasant Valley, N. Y. Rev. Mr. Clark,</i>	2 00
<i>Plymouth, Ms. (Rev. Mr. Torrey's</i>	
par.) Fem. Cent So. by H. Mor-	
ton, Treas.	12 00
Mon. con. by Rev. Mr. Torrey,	21 00
<i>Portland, Me. Chil. in Sab. school,</i>	
for ed. hea. chil.	6 00
<i>Preston, Con. Fem. For. Miss. So. by</i>	
Mrs. Barstow,	12 00
<i>Princeton, N. J. Mission box, by M. O.</i>	44
<i>Princeton, Ms. Mon. con. in Presb.</i>	
church, for Ceylon,	13 00
<i>Providence, R. Isl. A friend of mis.</i>	
by the Rev. W. Preston,	6 00
<i>Reading, Pen. Contrib. in Rev. Mr.</i>	
Grier's soc. to Mr. B.	43 60
Mr. O'Brien,	5 00
<i>Rindge, N. H. Fem. Miss. So. of</i>	
which \$12 for SETH PAXSON, by	
Mrs. Colhoon,	34 20
Dr. Shurtleff and others,	2 50
<i>Rochester, N. Y. (Genesee Co)</i>	
Coll. from ind. by Josiah Bissell, jun.	100 00

Royalston, Ms. Mon. con. for Am. Ind.	13 84
Saint Albans, Vt. Horace Janes, Esq.	10 00
Salem, Ms. Mon. Con. (in Dec.) by the Rev. Mr. Cornelius,	2 40
A friend of missions for the support of a native preacher at Bombay and vicinity,	80 00
Salisbury, Con. Lad. Asso. by Mr. I. Bird,	24 00
Gen. E. Sterling, by Mr. Bardwell,	5 00
A friend, \$3; Mr. H. 25 cts.	3 25
Savannah, Geo. Hea. Sch. Soc. by Eliza Dennis, Treas.	28 62
Mrs. H. Smith, for Cherokee, and Choctaw mis.	20 00
Juven. Hea. Sch. So. for CAROLINE SMELT, by Miss Wall,	30 00
Sharon, Con. Rev. David Perry,	1 00
William M. Smith, Esq.	4 67
Miss Codwin, \$5; a friend, \$1,	6 00
Somers, Con. Rev. Wm. L. Strong,	9 00
A widow in narrow circumstances,	1 00
The proceeds of a few rods of cultivated land, by William Strong, a boy of 12 years,	1 00
Southampton, Ms. Mon. con. by E. Edwards, Esq.	13 00
Southold, L. I. Three fem. friends of missions,	3 00
South Reading, Ms. For Ind. mis. by Dea. Bryant,	7 00
Springfield, Ms. Juv. So. for ed. hea. chil. in America; by Hon. G. Bliss,	15 84
Hampden Co. For. Mis. So. by do.	19 00
Steubenville, O. Contrib. in Rev. Mr. Jennings's chh.	36 55
Stockbridge, Ms. Rev. Mr. Cowan, \$5; Dr. O. Partridge, \$1 10; Miss F. 25 cts. I. Woodbridge, Esq. \$2; Mr. C. Williams, \$1; other individuals, \$4 72,	14 07
Stockholm, N. Y. Remitted by Ebenezer Hulburd, Esq.	10 00
Stoughton, Ms. A young man for mis. to American Indians,	5 00
Utica, N. Y. Mon. con. in Presby. chh. by Mr. W. Williams,	107 42
Vernon, O. Juv. New Year's Gift So. by Rev. H. Coe,	33 34
Vershire, Vt. For. Christ. Mis. So. by Lyman Walker, Secretary,	8 00
Washington, Dist. Col. Dr. Patterson, by R. Post, Esq.	5 00
Westborough, Ms. Col. Andrew Peters,	5 00
Westbrook and Gorham, Me. Fem. Cent So. by Mrs. N. Codman,	17 76
Westfield (Farms,) Ms. Fem. Mis. So. by Rev. I. Knapp.	5 25
Westminster, Ms. Fem. friend, \$1; Mrs. Wiswall, \$2,	3 00
White Bluff, Geo. Mon. con. by Mr. D. Adams,	10 93
Ladies Benev. So. for THOMAS GOULDING, 3d paym. Mrs. Nicoll, Treasurer,	30 00
Williamsport, Pen. (Lycoming Co.) Fem. Mis. So. by H. Van Horne,	17 75
Windham, Vt. From a family,	2 10
Windham, Co. Con. Char. So. by J. H. Payson, Esq. Treas.	27 00
Woodstock, Vt. A friend of missions,	5 00
Worthington, Ms. Individuals, by Mr. Calvin Cowing,	10 00

Youngstown, N. Y. A little girl, \$1; a widow, 50 cts. a fem. friend, 50 cts. 2 00

The residence of the persons, who gave the following sums, is either unknown, or concealed by request.

Feb. 22. A clergyman in Ohio, and his wife, for Am. Ind. 10 00

28. From a gentleman travelling through the Choctaw nation, 15 00

Mar. 3. Avails of articles of jewelry, contributed by persons unknown, and now sold, 12 68

8. From a revolutionary pensioner, 5 00

14. Saved by substituting rye for coffee, 4 00

15. A fem. friend, by Mr. J.L. Hale, 1 00

19. An aged clergyman in Connecticut, who laments the deficiency of donations, and prays for their increase, 20 00

Amount of donations in the preceding list, \$5,487 65.

The donations in money received by Mr. Byington, and his associates, in their journey from Massachusetts to the mouth of the Yazoo, are now first published, except \$106 from Catskill, committed to Mr. B. which formed a part of the sum acknowledged from that place, in the Herald for December. The amount published in the present list, as having been committed to Mr. Byington and his brethren, is \$510 65. The value of donations in provisions, clothing, implements of husbandry, &c. was much greater than the amount of donations in money. A very liberal spirit prevails among Christians along the banks of the Ohio.

DONATIONS IN ARTICLES OF CLOTHING, &c.

For the mission among the Cherokees.

Cornish and Plainfield, N. H. A parcel for the use of Mr. Hall's family at Talony. \$12. Forwarded by Mr. S. W. Hall.

Meadville, Pa. A box of clothing for the mission school at Brainerd, contributed by ladies, and forwarded by the Rev. President Alden. \$100.

For the mission among the Choctaws:

Henniker, N. H. A box of clothing from the Female Reading Society, by Mrs. Nancy Darling, President.

Manchester, Vt. A bundle of articles received by Mr. Sayre last fall; but recently packed and shipped to New Orleans.

New Brunswick, N. J. A box of clothing from a few ladies, by H. Scott and E. Johnston. \$40.

Parsippany, N. J. Articles of clothing, including a suit for a little boy to be named PLYOL CONDIT: the suit to be continued annually. Forwarded to Mr. Sayre, by the Rev. John Ford.

Portland, Me. A box from the Juvenile Society, by Elisabeth Baker.

For Indian missions without designation.

Bridport, Vt. A box from the Female Charitable So. by Miss B. P. Chase.

Conway, Ms. A box from the Dorcas Society, by Mrs. Mary Billings, Treasurer.

Worthington, Ms. A box of clothing forwarded by Dr. Starkweather.

The box of clothing, &c. which was stated, in our number for December, to have been forwarded by the Fem. Char. So. in *Hadley*, Miss Sally Morton, Secretary, was sent in fact from *Hatfield*. The name of the town was mistaken.

The second payment from ladies in *Hatfield*, for a child named JOSEPH LYMAN, was not published in the list of donations; as it was paid to the Treasurer of the For. Miss. So. of Northampton and the neighboring towns, and remitted by him, as part of the general balance in his hands. This reason applies to some other donations, remitted by Treasurers of auxiliary societies.

We have endeavored to make as complete a list as possible of societies and individuals, entitled to the *Herald*, according to the established rules. Yet we are aware, that some societies, and some individuals, whose payments are made through the treasuries of auxiliary societies, must probably have been omitted. We therefore state, that the Prudential Committee give directions, as a matter of course, to send a copy of the *Herald* to every society, and every individual, whose donations within the year are \$12 or more. This is intended to be done in every instance, unless the offer is declined. Wherever this has not been done, applications are invited from the persons to whom the work should be addressed. The applicants will please to state exactly in what manner they would have their numbers conveyed, and, if practicable, their directions shall be complied with; if not practicable, the numbers will be sent by mail. Some societies have hitherto been omitted because we could not tell in what manner to address the work by mail.

We have received many suggestions, with respect to various ways of raising funds for missionary operations; and several forcible appeals to the consciences and hearts of readers. Our limits, however, will not permit the insertion of them. The persons, who remit donations, sometimes describe the circumstances of the case, at greater length than we can copy. When we omit publishing these circumstances, it is done to save room, and to avoid occasion of complaint. A particular description of one donation would take up but little room; but a hundred such descriptions would take up a great deal.

EXTRACT OF A LETTER FROM A COUNTRY CLERGYMAN.

"DEAR SIR,—For some time past there has been an increasing conviction on my own mind, that I did not do enough for the cause of missions. I have heretofore generally endeavored to satisfy my conscience with eight or ten dollars a year for the purpose; but, of late, I have felt that the claims of hundreds of millions going down to hell in their sins, are too strong to be satisfied with so small a sacrifice. I have read the Reports of the Board;—the statements of our missionaries; and the appeals, which have been made to the public

for their aid; and have long felt, that *something ought to be done*. But feeling that something ought to be done; feeling that the cause is important; and looking and waiting for others to do that which one ought to do himself; is no way to replenish the Treasury of the Lord. But let every one, who feels the cause to be important, do something; let him do to the extent of his ability, and there will be no lack of funds.

After reading the two last numbers of the *Missionary Herald*, I had about concluded to send on, for the use of the Board, the inclosed fifty dollars. My wife, not knowing any thing that had passed in my mind on the subject, I find has been led to the same train of reflections with myself; and when I asked her to name a sum, which she wished me to give, she mentioned the very same, which I had purposed in my own heart, and which I now send to the disposal of the Board.

I cannot but indulge the hope, that your loud, urgent, and repeated calls on the Christian public will not be in vain. The silver and gold are the Lord's. He can, and I trust will, make those to whom they are committed feel, that "*it is more blessed to give than to receive*." Should, however, these hopes never be realized; should the cause of missions materially suffer for the want of funds, who will not dread the day of reckoning when it shall be said, "*Give an account of thy stewardship*."

LATEST INTELLIGENCE.

WE have just received letters from Mr. Hall and Mr. Nichols, of the Bombay mission, dated Aug. 25, 1820.

The joint letter of the missionaries had been sent some weeks before, by way of England, but has not yet been received.

Mr. Nichols had been dangerously sick of an intermittent fever, for more than 60 days, and had not entirely recovered. The little son of Mr. Graves was apparently near death, at the time of writing. The health of the other mission families was comfortable. Mr. Hall says, that his own health was never better; a fact, in which we greatly rejoice, as he had been eight years in India, and, it may be hoped, had become inured to the climate.

Letters have been received from the Rev. Dr. Worcester, down to Feb. 24th. He arrived at New Orleans, about the beginning of that month, in quite a low state of health, much weakened by the voyage. After he came on shore, his strength was gradually returning; and he expected to leave New Orleans, on his way to the missionary stations, about the first of March. Dr. Pride from Elliot, who was down on the business of the mission, would accompany him. He is probably now in the Choctaw nation; and we hope much improved in health, by travelling on land, at a season of the year, which is usually delightful in that climate. Many prayers are offered for his entire restoration, and safe return.

The intelligence from the Sandwich Island Mission, which came to hand after the preceding matter was in type, has necessarily excluded what would otherwise have occupied the last eight pages.